

MOTIVATION IN MISSION OUTREACH

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In Partial Fulfillment

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By

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For My First Love
Miriam Devey Smith
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ABSTRACT

PROBLEM AND IMPORTANCE:

The observation can be made, tentatively, that United Methodist Church people in general are not motivated sufficiently to participate in the joy of giving financially to the cause of mission outreach. Every pastor and layperson knows there is not enough money to fulfill the whole mission of the church.

THESIS AND DEFINITION:

I observe that people want to be motivated to give of their financial resources for the betterment of God's people everywhere and will respond if given the opportunity to do so. People give when they are made aware of human need and are given the opportunity to respond to that need. I further observe in the process of the project that people respond more generously when they have a personal faith-experience in God through Jesus Christ.

Motivation is the key word and mission outreach is the goal. Motivation answers the question of why people do what they do. Mission outreach to others in sharing the "Good News" of the Gospel expresses the full meaning of the purpose of the church.

SCOPE AND METHODOLOGY:

This research project centers on the financial response of people through the church, not on their giving of their time or abilities. There is more to mission outreach than the giving of money, but this

study centers in that area of Christian stewardship.

A questionnaire was distributed across the Pacific and Southwest Annual Conference of the United Methodist Church to 931 persons to which 531 persons responded, representing 337 laity and 193 pastors. A good cross section of churches were involved from 173 or 32.6% with less than 300 members to 109 or 20.5% with over 1,000 members. Ethnic minority churches were represented by 56 or 10.4%. Income of individuals ranged from 149 or 28.1% under \$10,000 a year to 55 or 10.4% over \$25,000 a year.

CONTRIBUTION AND CONCLUSIONS:

In my contribution to the area of financial stewardship I deal with what motivates people to give, not how to make people give more. The use of the questionnaire gave people a broad choice of possible responses. New insights into motivation came from the answers of pastors and laypersons and from their write-in comments.

In conclusion (1) people will respond to mission outreach if they are made aware of human need and are given an opportunity to respond, (2) the pastor is one of the keys for motivation within the local church, (3) personal faith in God is a strong motivation in giving for mission outreach.

Chapter I

MOTIVATION IN MISSION OUTREACH

PROBLEM:

People within the United Methodist Church (as well as other churches) are simply not motivated sufficiently to participate in the joy of giving financially beyond their regular church pledge to the cause of mission outreach.

IMPORTANCE:

Not enough money is given by members to fulfill the full mission of the church. Every pastor knows this as he or she is planning the annual budget with the leadership of the church. There is far more said about where the congregation can cut corners than where they can expand their mission outreach.

Kenneth Prior gives both a statement of fact and challenge:

The need is perhaps the most obvious reason for giving... We are always being told that the spread of the Gospel is constantly hampered through lack of funds, and so this is a challenge to our giving.¹

The future of the church calls for increased giving. Thomas Rieke explains it well.

A look toward the future quickly assures one that additional dollars will be needed to sustain the ministry of the church in an inflationary age. The future will require innovation in order to

¹ Kenneth Prior, God and Mammon (Philadelphia: Westminster Press, 1965), pp. 56-57.

keep pace. ²

There is nothing more important in the life of the church than what it does beyond itself, reaching into the community and throughout the world.

THESIS:

I observe that people sincerely want to be motivated to give of their financial resources for the betterment of God's creation everywhere. People will respond if they are given the opportunity to do so.

People give when they are made aware of human need and are given the opportunity to respond to that need. They respond more generously when they have a personal faith-experience in God through Jesus Christ.

DEFINITION:

Motivation is the key word and mission outreach is the goal. Motivation answers the question of why people do what they do. Mission outreach to others in sharing the "Good News" of the Gospel expresses the full meaning of the purpose of the church. If the church does not reach out beyond itself in mission to others it is not really a church.

The Rev. David Blackburn, Western Field Representative for the General Board of Global Ministries of the United Methodist Church stated:

² Thomas C. Rieke and John C. Espie, Opportunities in Stewardship, (Nashville: Discipleship Resources, 1975), p. 82.

What in the world do you think you're doing in the mission of the Southern California-Arizona Conference? A lot, that's what! You share when you give through World Service and United Methodist Women's Pledge to Mission. Get completely involved through projects and persons... ³

SCOPE AND LIMITATION:

This research project centers on the financial response of people through the church, not on their giving of their time or abilities. There is more to mission outreach than the giving of money, but this study centers in that specific area of Christian stewardship.

The project covers a good cross section of churches and individuals within the Pacific and Southwest Conference of the United Methodist church which includes Arizona, Hawaii, Southern Nevada and Southern California. It does not propose to express the views of the entire United Methodist Church in America or other denominations. However the conclusions could possibly suggest the attitudes of certain segments of all churches.

This research project is the response of mostly active persons within the church and how they are motivated to give financially through their churches. It does not delve into the reasons why inactive persons do not give financially or how members give outside the church such as to the Y.M.C.A., United Fund, Boy Scouts, colleges and the like.

METHODOLOGY:

I compiled a three page questionnaire on "Motivation in Mission

³ Dale K. Smith, (ed.) Facing Up to be Alive in Mission, (Los Angeles: Southern California-Arizona Conference of the United Methodist Church, 1975), p. 9.

Outreach" (Appendix A) and distributed it across the Pacific and South-west Conference to eight different groups. Out of 931 persons contacted, 531 persons returned the questionnaire.

Groups involved were:

1. "Mission Possible" in 1976 sponsored by the conference Board of Global Ministries and the United Methodist Women of the conference.
2. Top Benevolence Giving Churches in the conference who paid all World Service and Conference Benevolences and conference apportionments in full in 1976 and gave over \$1,000 in advance Specials plus \$1,000 for local benevolences.
3. Missionary Salary Supporting Churches in 1976.
4. United Methodist Women School of Christian Mission in Flagstaff, Arizona and San Diego, California in 1977.
5. Pastors of Conference Ethnic churches in 1977.
6. Pastors of Conference Churches with fewer than 200 members in 1977.
7. Students at the School of Theology at Claremont in the summer of 1976.
8. Retired Missionaries at Pilgrim Place in the summer of 1976.

A variety of persons representing 337 laity and 193 pastors participated in the questionnaire. Involved were 249 males and 278 females whose ages varied from 3 teenagers to 62 persons over age 66. Income varied from 37 with under \$5,000 a year to 55 with over \$25,000 a year. (Appendix B, p. 91)

There were 38 churches with less than 100 members. 249 churches from 101 to 500; 156 churches from 501 to 1000 and 109 churches with over 1,000 members. (Appendix B, p. 92) Ethnic minority churches were represented by 56 persons. (Appendix B, p. 91)

From the questionnaire I completed a chart and observations

on results of the study on "Motivation in Mission Outreach". (Appendices B and C) These record and evaluate church and personal giving of those who responded as well as who or what motivated them to give financially beyond their local church pledge.

In addition to the questionnaire I interviewed many persons and corresponded with mission and stewardship leaders of both the United Methodist Church and other denominations and read extensively in these areas (see Bibliography).

WORK IN THIS FIELD BY OTHERS AND MY CONTRIBUTION:

Much has been written in the general field of stewardship. For the most part, authors have confined themselves to why people should give (which is more of an ultimatum) and not what motivates them to give to the cause of mission outreach. For instance, Bartlett and Margaret Johnston Hess ⁴ rely heavily on Biblical imperatives for giving and the "how to" ways of getting people to give, in their personal experience oriented book. John H. Mac Naughton ⁵ gives over half of his pages to "And Now Down to the Nitty-Gritty" and "Resources and Examples" in telling why and how people should pledge once a year. Raymond B. Knudsen ⁶ in his second book on "models" in three years tells

⁴ Bartlett L. and Margaret Johnston Hess, How to Have a Giving Church, (Nashville: Abingdon Press, 1974).

⁵ John H. MacNaughton, Stewardship: Myth and Methods, (New York: Seabury Press, 1975).

⁶ Raymond B. Knudsen, New Models for Financing the Local Church (New York: Association Press, 1974).

of foundations, grants, property, annuities, trusts, life insurance, wills and even computer giving as ways to encourage people to give to the church.

Few persons have approached the problem of giving from the perspective of motivation factors in people's own experiences, as found in this research project. In letting people express themselves through a questionnaire, new information on what motivates people to give beyond their local needs has surfaced, especially in the write-in comments.

Douglas W. Johnson and George W. Cornell ⁷ in their study of North American Churches, deal in part with motivation, and use an extensive questionnaire to find out how people feel about the church, part of which is aimed at their financial response. Martin E. Carlson ⁸ writes knowingly of motivational psychology and its relationship to Christian stewardship. He finally credits God's grace as the most powerful motivation:

In the matter of fund raising within the Christian Community, we should never lose sight of the fact that the very experience of grace is in itself one of the strongest motivations towards giving. How else does one explain the fact that in America about one half of all giving is to the church?

In my contribution to the area of financial stewardship I deal with what motivates people to give, not how to make people give more. The use of the questionnaire (Appendix A) gave people a broad choice

⁷ Douglas W. Johnson and George W. Cornell, Punctured Preconceptions, (New York: Friendship Press, 1972).

⁸ Martin E. Carlson, Why People Give, (New York: Council Press, 1968).

⁹ Ibid., pp. 172-173.

of possible responses. New insights into motivation came from the answers of pastors and laypersons and from their write-in comments.

OUTLINE:

"The Problems of Motivation in Mission Outreach Within the United Methodist Church" evaluates nine categories that are traditionally problem areas: Personal Economic Problems, Desire for the Better Life, Church is No Longer Relevant, Personal Self-Centeredness, Church and Social Issues, Lack of Personal Involvement, Negative Attitudes Toward Money, Undisciplined Giving Habits, and Limited Concern for the World.

"Contemporary Established Patterns of Motivation Within the United Methodist Church" looks at apportionments, quotas, goals and general ways currently being used to raise money for mission outreach within the national and conference church. This, along with the preceeding chapter, help set the present situation in the church and serve as a foundation on which to build the evaluation of the responses to the questionnaire on "Motivation in Mission Outreach".

In "Patterns of Giving Within the Local United Methodist Church", I deal with areas where churches give and how they sponsor these causes; personal giving habits of laity and pastors; mission areas given to beyond the regular church pledge; and who and what motivates people to give to mission outreach through their church.

"Conclusions on Motivation in Mission Outreach" gives my summary of the research project and offers some next steps in research on this subject.

A Bibliography of resources on the subjects of financial stewardship and the mission of the Church is found at the conclusion of this

paper. The books not only give the background for this project but serve as resources for further research.

The Appendix includes the three page Questionnaire on Motivation in Mission Outreach used in the research project; an eleven part chart: Results of Questionnaire on Motivation in Mission Outreach; and a four part evaluation of the questionnaire: Observations on Results of Questionnaire on Motivation in Mission Outreach which covers (1) Personal Statistics (2) Church Giving (3) Personal Giving and (4) Motivation.

SUMMARY:

The Observation can be made, tentatively, that United Methodist Church people are not motivated sufficiently to participate in the joy of giving financially to the cause of mission outreach.

Not enough money is given to fulfill the whole mission of the church, as every pastor and layperson knows.

However I observe that people want to be motivated to give of their financial resources for the betterment of God's people everywhere and will respond if given the opportunity to do so.

Motivation answers the question of why people do what they do. Mission outreach to others in sharing the "Good News" of the Gospel expresses the full meaning of the purpose of the church.

This research project centers on the financial response of people through the church, not on their giving of their time or abilities. There is more to mission outreach than the giving of money, but this study centers in that area of Christian stewardship.

A questionnaire was distributed across the Pacific and Southwest Conferende to 931 persons, to which 531 persons responded, repre-

senting a good cross section of laity and pastors and various churches.

Much has been written in the general field of stewardship and especially on why people should give through the church. However few authors have approached the problem from the perspective of letting persons express themselves as to motivation factors. This research project allowed people to say what motivates them to give.

Chapters I, II and III give an introduction to the research project, evaluate the problems, and look at the present patterns within the church. They serve as the foundation for chapter IV where the results of the questionnaire are evaluated.

The Bibliography and Appendix give materials that not only serve as background for this project but offer resources for further research in the area of "Motivation in Mission Outreach".

T.K. Thompson gives a good summary on the motivation for giving:

What now may be said about motivation for giving...? Obviously, first of all, one may not make a unilateral decision about a gift of self, time, talents, property, or funds; For a Christian does not act in isolation... He (one) should be motivated because of his (her) loyalty to the Father (God) to whom all the house he has acknowledged his subjection but he should also be motivated by his loyalty to the rest of the family whose corporate joys and labors he shares.

Again he should be motivated by the knowledge of what the family enterprise embraces - a plan of stewardship for the fulness of the times... that the entire universe may be reconciled to God. He should be motivated by the love and grace of God that have flooded his life in the fellowship of God's family. He should be motivated, too, by the conscious and painful knowledge that these blessings he shares in the commonwealth of God and the covenant of promise are still unknown (by some or others).¹⁰ "God was in Christ reconciling the world to himself." (2 Corinthians 5:19)

¹⁰ T.K. Thompson, (ed.) Stewardship in Contemporary Life (New York: Association Press, 1965), pp. 75-76.

Chapter II

THE PROBLEM OF MOTIVATION IN MISSION OUTREACH WITHIN THE UNITED METHODIST CHURCH

The problem of people not being motivated sufficiently to participate in the joy of giving financially beyond their regular church pledge to the cause of mission outreach is not limited to the United Methodist Church. Many writers, representing numerous denominational persuasions, have expressed their concern as they have shared their insights.

The factors affecting motivation are numerous. I divide them in nine categories for evaluation. Let us consider these categories one at a time. I feel these "problems" are not as insurmountable as some would have us believe.

PERSONAL ECONOMIC PROBLEMS:

One of the major problems in motivation is expressed by persons who say they do not have enough money to share due to personal expenses. Even local churches complain that they do well to meet staff salaries and maintenance expense and find it difficult to underwrite adequate local programing. Consequently little money is left over for mission outreach.

A minister of a church of 100 to 200 members, responded to the questionnaire on "Motivation in Mission Outreach",

Generally the church budget is under pledged. Who is going to push projects that cut into one's financial base?

As far back as 1955, even when employment was high and investments were on the rise, Look Magazine published the results of a poll on worries:

Economic problems (money) headed the list, involving 43 percent of those polled ... This substantiates an earlier Gallup Poll survey of American Families in which 45 percent indicated that they worried about money. This was the highest percentage for any single item in this survey, too. ¹

However church income continued to rise. In 1971 Americans contributed \$8.6 billion to religious causes according to Giving, U.S.A., published by the American Association of Fund-Raising Counsel in New York.

In the same year, (Americans) spent about \$30 billion for new cars. Nevertheless the people's annual investment in church work makes it one of the continent's economically mightiest enterprises next to the government itself, which uses enforced taxation to meet its colossal budget. In contrast, the churches depend entirely on voluntary, free offerings. ²

In the 1970s there have been many denominational cutbacks as far as spending beyond the local church is concerned. Administrators have had to re-evaluate staff personnel, programs and projects on the conference, national and world levels. Howard Ham, a general secretary of the United Methodist Board of Education in 1972 said,

Expenditures for local operations are at a level never before equaled in the history of the church. In contrast, support is being withdrawn from the general funding of operations which the people do not identify as their own special concerns. ³

¹ Martin E. Carlson, Why People Give (New York: Council Press, 1968), p. 17.

² Douglas W. Johnson and George W. Cornell, Punctured Preconceptions (New York: Freindship Press, 1972), p. 111.

³ United Methodist Annual Meeting Report, Board of Education, Nashville, January 24, 1972.

It would seem that individuals, as well as local churches, find sufficient money for personal needs but are hesitant to extend themselves. Howard E. Spragg, executive vice-president of the United

Church of Christ Board of Homeland Ministries, says:

As the church becomes more and more self-centered it loses its dynamism and reason for existing ... insulated localism is a perversion of our faith. ⁴

DESIRE FOR THE BETTER LIFE:

People want to provide the good things of life for their family and themselves. Self-preservation and self-satisfaction are strong drives in most individuals.

A number of responses to the questionnaire on "Motivation in Mission Outreach" indicated one of the typical contemporary theories that if we give to God, God will give to us. Such a response came from a layperson at the United Methodist Women's School of Christian Mission in 1977:

Tithing as recommended by our minister has increased our bank account tremendously.

In a different approach to the desire for the good things of life, the North American Christian Church survey in 1972 pointed out:

The main thing blocking church support is an urge for more affluent living for the good things money can buy in the secular world. ⁵

Over 83 percent of persons who were asked in the survey listed "good things of life" in the upper bracket as the main reason for not

⁴ Johnson and Cornell, p. 113.

⁵ Ibid., p. 119.

giving to the church.⁶

Some people have confused their priorities and live beyond their means. In a humorous context but true experience, Bishop Francis Asbury, in 1775, wanted to help his ministers keep their priorities straight so he required low salaries so that these men would not become rich and proud. The laymen assured Asbury that they would "... help avoid any such fate, for if God would keep the ministers humble, the people would keep them poor."⁷

CHURCH IS NO LONGER RELEVANT:

Obviously when you look at the inactive members on the roll of any church there must be many persons for whom the church is no longer relevant. In looking at that same list of inactive persons you see very little financial support for the mission of the church. At the same time there is frustration expressed by some active persons who question the relevancy of the organized church.

One such layperson from one of the top giving churches in the conference responded to the questionnaire in 1977 with the following statement:

I give X number of dollars to the church budget, period! I give an additional amount to 30 other charitable groups to avoid having all my eggs in one basket!

Another person, an ethnic pastor, responded to the same questionnaire in 1977:

⁶ Ibid., p. 121.

⁷ T.K. Thompson, Stewardship in Contemporary Theology (New York: Association Press, 1960), p. 113.

Too much denominational giving is like our government in taxing and wasting money foolishly. When there is a worthwhile project or need, the immensity of red tape and bureaucracy hangs on to the money for dear life.

Even though there is resentment in giving to a "beauracracy", the North American Christian Church survey in 1972 stated, "...local concern showed up in a call for more inclusive participation in determining church allocations..."⁸ A chart prepared by the survey puts "Church not important in society" in seventh place, out of a possible ten, with only 53 percent of those responding saying this was a reason for not giving to the church.⁹

Dietrich Bonhoeffer wrote,

It is becoming clearer every day that the most urgent problem besetting our church is this: How can we live the Christian life in the modern world?¹⁰

Harvey H. Potthoff put it this way:

As a church in mission, we are entrusted with a gospel we believe to be real and relevant. We have this treasure in earthen vessels. The issues are complex and the time may be short.¹¹

PERSONAL SELF-CENTEREDNESS:

The Apostle Paul reminds us that "we brought nothing into the world, and we cannot take anything out of the world." (I Timothy 6:7)

⁸ Johnson and Cornell, p. 113.

⁹ Ibid., p. 121.

¹⁰ Edwin A. Briggs, (ed.) Theological Perspectives of Stewardship (Evanston: General Board of Laity, United Methodist Church, 1969), p. 124.

¹¹ Ibid.

Of course everyone knows this, but all persons do not act as if they know this.

Luther P. Powell in his chapter, Stewardship in the History of the Christian Church expresses this well:

...giving must be motivated, and the motivation will center either in Christ or in self. When it centers in self, a great assortment of abuses develop, such as exploitations of religious conviction, misuse of civil law, foolish and wasteful activities, and sometimes unethical or illegal practices. Only as the motivation is Christ-centered will the church be able to evaluate the various methods of support that come knocking on her door. ¹²

A form of self-centeredness takes place with many churches as they invest in new buildings and face increased payments on mortgages. The pastor of a 100 to 200 member church expressed this concern as he responded to the questionnaire in 1977 as he referred to the sanctuary built by his predecessor,

We have a building mortgage of \$880 a month to meet. Needless to say, if we are going to be a viable force for Christendom, we must not lose our property.

Most would agree with the pastor, but a layperson of one of the top giving churches made this exclamation in responding to the same questionnaire in 1977,

Beware of the "large mortgage" trap which stifles churches from giving outside!

It is interesting to note that in a study made in 1976 on 54 churches giving missionary salary support that 41 of them had mortgages from \$15,000 to \$725,000. Half of the churches owed from \$50,000 to \$150,000. All but one paid all conference benevolences and apportionments in full. Churches ranged in size from 6 under 300 members to

¹² Thompson, p. 125

5 from 1,500 to 2,700 members. Most of the churches (49) were in the 100 top giving churches of the conference, based on payment of Conference Apportionments and Benevolences, over \$1,000 given in Advance Specials and over \$1,000 given for local benevolences. ¹³

Wallace Fisher in his new book expresses himself on selfish congregations:

Millions of church members, gathered in thousands of congregations, are free to determine whether they will take up Christ's ministry in the world or live for themselves behind stained glass windows that shut the world out. That makes human freedom "dreadful freedom" indeed. ¹⁴

A classic illustration of personal self-centeredness was told by Plutarch about Tarpeia, daughter of a Roman governor:

When the city was being besieged, Tarpeia was charmed by the golden bracelets of the besiegers, the Sabines. She betrayed the Romans into the hands of the enemies and asked in return for her treason that she be given what they wore on their left arms. The Sabine general ordered his army to remember their promise. After conquering the Romans, the general was the first to take off his bracelet and throw it at Tarpis, and with that he removed his shield from his left arm and threw it also. Every other soldier followed, until the girl was overpowered by the gold arm bands and shields thrown upon her, and "sinking under the weight, died" (according to Plutarch). ¹⁵

A positive note to end on in this segment comes from Luther Powell,

In defense of this motivation (self-interest) it is pointed out that the strongest human drive is the drive for self-preservation, and it is only common sense to appeal to this drive. Nevertheless,

¹³ Dale K. Smith, "Evaluation of 54 Churches Giving Missionary Salary Support" (Mimeographed), 1976.

¹⁴ Wallace E. Fisher, A New Climate for Stewardship (Nashville: Abingdon Press, 1976), p. 110.

¹⁵ Basil Miller, Treasury of Stewardship Illustrations (Kansas City: Beacon Hill Press, 1952), pp. 134-135.

the Christian faith declares there can be a drive in the human heart that is stronger than the drive for self-preservation, and this drive comes only through a new birth.¹⁶

CHURCH AND SOCIAL ISSUES:

Most people will agree that they know of members who have left the church because of its social stand on such issues as war, race, poverty, civil disobedience and the like. A desire to separate ourselves from so-called political and secular activities is a strong one. The feeling that the church has lost financial support along with its loss of members is still with us.

One of the laypersons from a top giving church in the conference wrote:

My gifts to mission have been reduced because of disillusionment as to how they are often used.

With the preconceived idea that social activism means loss of church revenue, it is interesting to refer to the North American Christian Churches survey in 1972:

Only a tiny fragment of the churches consistency, six percent, has withheld contributions because of resentment at what their churches were doing.¹⁷

About half of the six percent were against "lavish buildings, waste, card parties and dancing, doctrinal shortcomings and 'lack' of social consciousness,"¹⁸ leaving about three percent against the church stands on war, race and the like.

¹⁶ Luther P. Powell, Money and the Church (New York: Association Press, 1962), p. 194.

¹⁷ Johnson and Cornell, p. 116.

¹⁸ Ibid.

Most American church people, 88 percent of the clergy and 71 percent of the lay people, also feel their denominations should take definite stands on issues of social justice, using their influence to implement Christian ethics in society at large.¹⁹

Possibly a sign of the future is reflected in the statement of a seminary student at Claremont when he responded to the questionnaire in 1976:

Most of the time I give for a special cause and emergency situation such as United Farm Workers, Oxfam-America, etc. Other times I support regularly political action, lobbying organizations. I respond in this way because I feel my money can be used for the betterment of people less fortunate than I. Political action is one of the most important ways to aid oppressed people, not just giving food or money. Primarily, I feel a responsibility to help in any way possible my fellow brothers and sisters.

LACK OF PERSONAL INVOLVEMENT:

The problem of motivation dealing with the lack of personal involvement is a very real one. As one layperson at "Mission Possible" in 1976 said in her response to the questionnaire:

Direct contacts are much better than anonymous giving for general use.

Another woman at the same event wrote:

I enjoy being involved in volunteer work and helping others. It's a way of life. A natural instinct for me.

The problem seems to be when we are not "connected" with others, as a seminary student phrased it in a reply to the questionnaire in 1976:

We feel un-connected with others. So why bother to support them.

However the student continued:

¹⁹ Ibid., p. 117.

I think it's a matter of faith/spirituality - that once I get hold of that and "connect up" with others - the obvious response will be to give.

A beautiful illustration of personal involvement came from a pastor of a church with 200 to 300 members who in 1977 responded to the questionnaire.

I gave the full salary of the District Superintendent in the District del Noreste (Mexico) for several years. I did it because I was personally involved in the extension project and because my wife was working and because I had been through the District in person and saw the need first hand.

People may not be motivated because they do not feel loved or accepted. Martin E. Carlson speaks of this lack of personal involvement:

We may speak of God's unmotivated love as agape, but in the human realm one loves because one is loved. Love draws forth the response of love. It is within this response of love that giving frequently takes place. Gifts find their real meaning in the love they express which, in turn, is the response to being loved. ²⁰

Not always, but often if one is not personally involved, that individual is not going to be motivated to give for the cause of mission outreach through the local church.

NEGATIVE ATTITUDES TOWARD MONEY:

Positive thinking is still popular today even though we may question the theological basis for it. Certainly negative attitudes toward money can cause many problems in carrying out the mission of the church.

A layperson from one of the top giving churches in the confer-

²⁰ Carlson, p. 166.

ence pointed to shame as one of the negative attitudes we carry with us when he responded to the questionnaire in 1977:

We are ashamed of the works we do for the Kingdom. The Baptists and Pentecostals are not ashamed. We need to assert the positive.

Then this person continues to attack this negative attitude with a strong affirmation:

We are doing great things for others and our people ought to know it and be proud of it and recognize that we can do more and more!

Another negative attitude is guilt, as mentioned by a seminary student at Claremont in 1976 in reply to the questionnaire:

Guilt of many kinds is a motivation but not a healthy one.

Bartlett and Margaret Hess tell of typical negative pastors and members in the local church. They speak of "Simon Self-Sacrifice" and "Norman Nagger" and "Donald Do-Gooder" and "Peter Pleader" and "Hattie Hardwork" and "Selma Stringsaver" and "Sylvia Socialite" and "Sally Suburbia" and "Gertrude Greedy" and "Seymour Selfish", none of whom give much to the ongoing mission of the church and all of whom have their negative hangups when it comes to raising money. ²¹

As Kenneth Prior states it,

The way in which we give is of far greater importance than the amount, for if we give in the right ²²attitude it is likely that the latter will take care of itself.

Our attitude is an important factor in our giving. Negative attitudes toward money can be a great problem. Somehow we need to

²¹ Bartlett L. and Margaret Johnston Hess, How to Have a Giving Church (Nashville: Abingdon Press, 1974), p. 17.

²² Kenneth Prior, God and Mammon (Philadelphia: Westminster Press, 1965), p. 63.

share the positive joy of giving.

UNDISCIPLINED GIVING HABITS:

"I guess I never formed the habit of giving to the church" stated one person responding to the questionnaire at "Mission Possible" in 1976.

There have always been too many other obligations where I had to give.

Two other persons from top giving churches in the conference, responded to the same questionnaire in 1977:

People have to learn how to give. It becomes a habit.

Another wrote:

The first thing that motivates me is a developed habit of giving...

A retired missionary responded in 1976 that the thing that has motivated him was the,

Habit of tithing and giving where need is greatest.

According to Martin E. Carlson,

Habit grows out of repetition of the familiar and man is comfortable in doing the familiar. Without question much giving is done in a routine sort of way - out of habit. ²³

Carlson says elsewhere,

The church is keenly aware of the opportunities before it to serve - opportunities it cannot meet for lack of resources. It is also keenly aware that many of its members also know of these opportunities. But it is one thing to know about them and another to want to do something about them. Hence the need to motivate people to action. ²⁴

Erick Fromm observed when he noted:

...for any society to function well, its members must acquire the

²³ Carlson, p. 87.

²⁴ Ibid., pp. 153-54.

kind of character that makes them want to act in the way they have to act as members of society or of a group within it. They have to desire what objectively is necessary for them to do. Inner compulsion replaces outer force and this by the particular kind of human energy that is channeled into character traits.²⁵

All of this takes us back to the problem of habit as concerns our world outlook.

LIMITED CONCERN FOR THE WORLD:

For any church member to call himself a disciple of Christ and a good steward when his interests are purely local is idle chatter.²⁶

However, many persons fit in the category of church members who have very little if any concern for the mission outreach to the world. To them, "mission" is something we give to after all local bills are paid. Actually, at the end of the year they really would like to put aside a reserve account for anticipated bills to help the local church through the lean months. It is good to note that this attitude was not really expressed in the responses to the questionnaire. All groups made statements such as the three that follow. A woman at the United Methodist Women School of Christian Mission responded to the questionnaire in 1977:

We need to keep the church alive. We can save God's church by serving God's world. That takes money and manpower.

A retired missionary said:

We must be motivated for world need.

²⁵ Ibid., p. 154.

²⁶ Paul H. Conrad, This Way to a Thriving Church (Nashville: Abingdon-Cokesbury Press, 1957), p. 13.

A seminary student at the School of Theology at Claremont wrote:

World need is so enormous in comparison to local needs that I cannot do otherwise: If there is something extra that I can give to that seems to make a difference in the world and not just a building, then I will give.

Then we have the classic statement of Charles William Hershman:

The first reason for giving is the need of the world, never more pressing than today. The work that Christianity has accomplished is magnificent, but much remains yet to be done... At home there is the problem of poverty, the evangelizing of our great cities, and of large numbers of those who come to us from other lands. There is the black race in America rising grandly from a state of servitude, but having yet a long way to travel before the emancipation of heart and mind is achieved... Yet this is but little compared with the need in other countries. ²⁷

It is of course fascinating to note that the need of the world and the United States is so similar today as it was when the above was written in 1905!

Charles McKay tells us:

Howard Thurman has called our attention to an old Zulu proverb: "Full-belly child say to empty-bellied child, Be of good cheer!" Is that the way in which the church will respond to the vast needs of despairing multitudes who this very day are hungry and dispossessed, empty-bellied, and barren hearted? ²⁸

We do not want to slip into the problems of guilt or shame but it is amazing how many people can take the vows of church membership as Christians and fail to hear the need of other Christians in the world. If the church is to be the church it must be motivated to be the "servant church" (Mark 10:42-45). Limited concern for the world is the big problem. Thank God for the minority that does care!

²⁷ Charles William Harshman, Christian Giving (Cincinnati: Jennings and Graham, 1905), pp. 29-30.

²⁸ Arthur R. McKay, Servants and Stewards (Philadelphia: Geneva Press, 1963), pp. 53-54.

SUMMARY:

When we summarize the problems of motivation we find they are not insurmountable.

It would seem individuals, as well as local churches, find sufficient money for personal needs even though they are hesitant to extend themselves in mission outreach. So the resources are there.

As the North American Christian Church survey pointed out, The main thing blocking church support is an urge for more affluent living for the good things money can buy in the secular world.²⁹

There is frustration expressed by some active persons who question the relevancy of the organized church and yet these same individuals seem only to want a more inclusive part in determining church allocations.

Both individuals and local churches have a tendency to become self-centered in their interpretation of mission. This seems especially true when local churches acquire mortgages. However it is interesting to observe that missionary salary supporting churches in the conference also carry heavy mortgages and are at the same time among the top giving churches for all causes.

Church stands on social issues often seem to cause concern among both lay and clergy. However this does not necessarily mean a loss of church income for mission outreach.

²⁹ Johnson and Cornell, p. 119.

It helps for people to be involved with others in order to be motivated to give for the cause of mission outreach. A seminary student stated it well,

I think it's a matter of faith/spirituality - that once I get hold of that and "connect up" with others - the obvious response will be to give.

Our attitude is an important factor in our giving. Negative feelings of shame and guilt do not make for a healthy motivation in mission outreach. We need to share the positive joy of giving.

Martin E. Carlson sums up the habit of giving quite well,

Habit grows out of repetition of the familiar and man is comfortable in doing the familiar. Without question much giving is done in a routine sort of way - out of habit. ³⁰

World needs are enormous and only a minority of the church membership expresses its concern through financial support of the mission outreach of the church, but thank God for this minority.

How do we overcome all these problems of motivation and get on with the "mission of the church"? First we need to take a look at the Contemporary Established Patterns of Motivation within the United Methodist Church itself.

³⁰ Carlson, p. 87.

Chapter III

CONTEMPORARY ESTABLISHED PATTERNS OF MOTIVATION
 WITHIN THE UNITED METHODIST CHURCH

Ways in which the organized United Methodist Church motivates giving are listed in this chapter. In reality it is a description of fund raising or a structure for the collection of money.

APPORTIONMENTS:

When one thinks of established patterns, apportionments immediately come to mind. For the local church this represents their "fair share" of the basic benevolence program of the total church and is based on their ability to pay (total budget spent within the church, exclusive of mortgage and benevolences; as well as total membership).

The apportionments set by the General Conference every four years are passed on to the annual conferences which in turn give them to the local church. For the most part this proves to be quite fair and the majority of United Methodist Churches respond well. In 1975, during a national recession, 92.9% of the general church goal of \$23,500,000 for World Service was paid. ¹

However there are those who question the apportionments method of funding the benevolence program of the church. A Lutheran pastor, Wallace E. Fisher, who is pastor of an inner-city church with a successful local outreach program is such a person.

¹ "United Methodist Communications News", (Mimeographed), 1976.

The "apportioned benevolence" concept worked for a decade or two until the laity and parish clergy grew restless under it. It was programmatic at best and manipulative at worst... First, an apportionment (quota) identifies Christian stewardship with secular fund-raising. It obscures biblical stewardship, which calls persons and congregations to the Christian use of God's gifts of his Word, human endowments, natural resources, and in a money economy, cash and property.

Second, an apportionment (quota) allows the church bureaucracy to applaud those congregations which meet the apportionment in full as having fulfilled Christ's Claim on them.²

I do not happen to agree with this point of view even though I would like to see the membership figure removed from the apportionment formula as it encourages removal of inactive members who need the ministry of the church. However, it would seem the apportionment concept will continue in the United Methodist Church. Hopefully ministers will respond as one serving a church of under 200 members when replying to the questionnaire in 1977.

I am motivated to give by a strong conviction of need beyond that which is apportioned to our church.

WORLD SERVICE:

The term, World Service, is a motivating force in the United Methodist Church. It is referred to as the basic benevolence program of the church. Over half of the total, 53.7% goes to World Division and National Division projects which represent genuine service to the world.³ However the remainder is divided between a variety of areas in administration and designated causes making up the budget for

² Wallace E. Fisher, A New Climate for Stewardship (Nashville: Abingdon Press, 1976), p. 110.

³ "Division of Interpretation of the United Methodist Church", (printed leaflet), 1977.

the general church. This is not necessarily bad, for it makes possible staff persons and promotional resources to motivate the total church in mission outreach. (At times I would be happier with World Service projects and the general church budget separated, but this is not too practical.)

The World Service asking from 1977 through 1980 is \$24,980,000 for each year.⁴ The United Methodist Church has consistently been in the lead in total benevolence giving when compared with other denominations. In 1975 \$249,106,068 was given for all benevolences out of total church contributions of \$1,081,080,372 for all purposes. This represents 23.0% for others or \$25.26 a year per member.⁵ The record is better than the Christian Church (Disciples of Christ) (15.0%), the Episcopal Church (13.1%), Lutheran Church-Missouri Synod (16.5%), Southern Baptist Convention (15.9%) or the United Presbyterian Church in the U.S.A. (17.3%); but is far less than the Mennonite Church (41.6%) or Seventh-day Adventists (69.4%).⁶

World Service, as well as all Benevolences, are promoted by the Division of Interpretation through the Bishops of the church, to the District Superintendents, and then the local pastors. Conference personnel and District Directors in the area of Global Ministries do their part in motivating local congregations to pay their World Service

⁴ Ibid.

⁵ Nordan C. Murphy, Bettie Meeker, and Constant H. Jacquet, Jr., Church Financial Statistics and Related Data (New York: Council Press, 1977), pp. 4-5.

⁶ Ibid., p. 5.

askings in full.

MISSIONAL PRIORITIES AND SPECIAL FUNDS:

The General Conference , meeting in 1976, added other askings on an apportionment basis. Prior to this, the church had requested money to meet emergency needs in our seminaries and historically black colleges. The Ministerial Education Fund was renewed with a goal of \$12,600,000 a year from 1977 through 1978 and the Black College Fund was renewed with a request of \$6,000,000 a year. ⁷

New priorities in World Hunger, the Ethnic Minority Local Church and Evangelism were combined in the Missional Priority Fund for \$4,125,000 a year in the new quadrennium. ⁸ In addition to this, \$6,500,000 was requested for Ethnic Minority Local Church and World Hunger through the Advance.

All these have been apportioned to the local church on the same basis as World Service and promoted by the Division of Interpretation.

In the words of the Interagency Task Force on World Hunger statement to General Conference:

We live in a hungry world. Each day, millions of men, women and children wake to a life filled with the pain and hopelessness of hunger, malnutrition, starvation. Everywhere, the human family cries out, for bread and justice. Despite our efforts, the problem deepens. If the causes of hunger go unchecked, more millions will join this legacy. ⁹

⁷ "Division of Interpretation..."

⁸ Ibid.

⁹ Our Missional Priorities 1977-80 (Evanston: United Methodist Communications, 1977), p. 49.

This is certainly one of the high priorities of our time and deserves the full support of all Christians.

CONFERENCE BENEVOLENCES:

Each year at the meeting of the Pacific and Southwest Annual Conference of the United Methodist Church new budgets are submitted which include various missional projects within the church communities. These, along with staff and promotional material become our Conference Benevolences; which like World Service, are not all "benevolent" but comprise the basic conference budget exclusive of Conference Administration and Ministerial Support. The Conference Benevolences budget has grown each year and is considerably larger than the World Service Apportionment. In 1977 Conference Benevolences were \$1,659,245 for the Pacific and Southwest Annual Conference of the United Methodist Church as compared to \$660,906 for World Service in the same year.¹⁰

In response to the questionnaire, two ministers wrote comments in 1977 about our conference funding that are worthy of comparison.

Often people distrust conference programing and would rather send money to a specific project. Sometimes we have designated gifts from persons who do not want their money used for conference or administration.

I am motivated by confidence in the administrative bodies of the United Methodist Church and have a sense of responsibility for global ministries. I give more to World Service and Conference benevolences than to the local church to help make up for those who give nothing!

It would seem that our ministerial leadership is motivated in different ways.

¹⁰ Pacific and Southwest Annual Conference of the United Methodist Church, Treasurer's Office Statement, (Mimeographed) 1977.

GENERAL ADVANCE SPECIALS:

General Advance Specials are strictly voluntary and involve people in giving on a very personal basis. In 1975 Advance Specials in the national church compared favorably with World Service with \$15,468,323 given voluntarily as compared to \$21,849,580 paid our World Service Apportionment.¹¹ That is phenomenal! One of the motivations working for Advance Specials is the assurance that the entire amount given goes directly to the project. (World Service assures this by paying all administration costs.) A layperson responding to the questionnaire in 1976 said he was motivated by:

...a clear understanding of a special need and a feeling that contributions will help fulfill that need, plus knowledge that most funds will go directly for that need.

The Rev. Joe W. Walker, Assistant General Secretary for the Section of Cultivation in the Board of Global Ministries of the United Methodist Church explains the Advance.

For a quarter of a century the Advance has been a means of engaging church members in mission at its growing edge, where plans are formed and hopes made reality. A privilege available to persons whose involvement in the total program of the church reaches beyond regular benevolence responsibilities...(You respond) to a situation anywhere in the Christian Church where love says plainly, "The Lord has need of this."¹²

One of many exciting stories that came out of the early days of the Advance is told by Webb Garrison.

¹¹ "Division of Interpretation..."

¹² Nancy E. Sartin, (ed.), Catalogue of General Advance Specials, Partnership in Missions (New York: Board of Global Ministries, 1973), p. 5.

In 1950, Bishop Donald Harvey Tippet visited a remote village in what was then the Belgian Congo. The villagers had been recipients of "Advance for Christ and His Church" money given by Methodists in the United States that was making possible schools and religious growth. They referred to the United States Methodists as "asking nothing and giving much". The chief told of the great Usingi Tree in their forest which gives shelter to all and said "...the Methodists are like a tall tree with outstretched arms that gives help and healing to people in need no matter where they may be." ¹³

In the last 25 years the paternalistic attitude has changed for the better within the United Methodist Church and there is a working relationship between countries.

The United Methodist Committee on Relief, better known as UMCOR preceeded the General Advance. Created by the General Conference in 1940 to "minister in the spirit of Jesus Christ" overseas it now ministers to disaster areas within the United States as well. The committee provides relief, rehabilitation, refugee resettlement and renewal of life in a creative and compassionate way.

In recent years disasters from both natural and man made circumstances have averaged one every eleven days. Each disaster must of course tell its own story. In some cases 200 lives are affected, while in other cases the numbers may be in the millions. Whenever or wherever disaster occurs UMCOR seeks to bring swift response, often in less than 72 hours. ¹⁴

The General Advance covers all aspects of the church with missionaries and services in agriculture, child care, community development, education, evangelism, justice, interchurch work, literacy, medical care, refugee resettlement, disaster relief, transportation, women's work, youth work, work with the aged and establishment

¹³ Webb Garrison, Giving Wings to a Warm Heart (Evanston: Commission on Promotion and Cultivation of the Methodist Church, 1968), p. 87.

¹⁴ Sartin, p. 9.

and building of new churches.

All Advance projects might be called "faith projects" for there are no quotas or apportionments or guarantees to cover their support - only the voluntary support from those Christians who respond because, "The Lord has need of this".¹⁵

As a minister of a 200 member church put it in responding to the questionnaire on what motivates people to give:

The ability to share; the insight to see;
the Spirit of God floating free!

VOLUNTARY FUNDS AND OFFERINGS:

The church lifts up a number of special causes and official offerings throughout the year to which members are requested to respond. Some have goals that are suggested to each church such as for Human Relations Day, United Methodist Student Day and Youth Service Fund. Others give no financial goal to the local church but request an offering such as for One Great Hour of Sharing and World Communion.

Promotional material is mailed out from the national office and each church is encouraged to share this with its members and give them the opportunity to respond.

The following reply from a layperson at Mission Possible in 1976 is illustrative of many such comments written in response to the question, "What do you feel motivates you to give beyond your local church pledge."

The desire to help people in need coupled with information designating and interpreting that need-

¹⁵ Ibid., p. 5.

In the questionnaire, people checked which special offerings they gave to during the year. (Appendix B, page 95)

71.2% checked One Great Hour of Sharing
60.6% checked World Communion Sunday
37.3% checked United Methodist Student Day
36.3% checked Human Relations Sunday

People do respond when given an opportunity. As Webb Garrison expressed after surveying the generosity of Methodist giving to all forms of benevolence giving:

...even the hasty glimpse at benevolence giving in the Methodist Church, and the philosophy and methods underlying cultivation and promotion of causes supported, is enough to warm the heart of every constituent and to make him (her) hold his (her) head high.¹⁶

UNITED METHODIST WOMEN PLEDGE TO MISSIONS:

The women of the church never cease to amaze me. On the national level the United Methodist Women consistently produce millions of dollars every year. In 1976 Women's Division gave \$13,462,198.¹⁷ Representing 53.9% of the entire church's World Service Fund of \$24,980,000.¹⁸ On the Pacific and Southwest Conference level, the United Methodist Women gave \$722,105 for missions in 1977.¹⁹ The same year the churches of the Conference gave \$739,708 for mission outreach.²⁰ Not only that,

¹⁶ Garrison, p. 88.

¹⁷ "Women's Division 1976 Appropriations", (Mimeographed) 1976.

¹⁸ "Division of Interpretation..."

¹⁹ "United Methodist Women's Financial Statement", Los Angeles, (Mimeographed) 1977.

²⁰ Council on Finance and Administration, Apportionments Print-Out, Pacific and Southwest Annual Conference of the United Methodist Church, 1977.

they give twice - once to their local unit of United Methodist Women and again to their local church.

What is the motivation behind such dedication? One woman at the School of Christian Mission in Flagstaff, Arizona in 1977 phrased it this way.

Our pledge to mission is voluntary. We are not given a goal to meet. We feel that global mission and mission here at home is a sacred trust of every Christian. We believe in education for mission and practical giving of our money as well as our time. We put emphasis on undesignated giving to missions but give those who wish to the opportunity to designate their gift.

Another woman at "Mission Possible" in 1976 who checked she was a member of United Methodist Women expressed herself on the questionnaire.

Individuals should pay attention to information provided by World Division and National Division of the Board of Global Ministries. Individuals would then know how the money they contributed is distributed to areas of great need. When the individual recognizes the good his (her) contribution produces he (she) would probably contribute more to other areas of need.

In 1975 the United Methodist Women and former Board of Global Ministries of the now Pacific and Southwest Conference jointly prepared a book on missionaries and related projects.

...64 (conference-related) persons are representative of over 800 United Methodist Missionaries who share in our ministries in 93 countries. Our World Service Giving and the Pledge to Missions of United Methodist Women as well as Advance Special Gifts provide support for these ministries. ²¹

Missions Undesignated, \$521,160, comprise the largest share of the total United Methodist women conference budget with Missions Designated, \$79,476, and Conference Related Projects, \$36,035, (both designated and undesignated) comparing to 22.2% of Missions Undesignated.

²¹Dale K. Smith, (ed.), Facing Up to be Alive in Mission (Los Angeles: Southern California-Arizona Conference of the United Methodist Church, 1975), p.3.

From the looks of the administrative portion of the budget, \$122,008 (\$34,880 of which is in and out expense for School of Missions) most of the work is done by volunteers and the major part of administration covers education, cultivation and personal contact with local units. ²²

The General Church could take some lessons from the women in good stewardship of time, talent and resources. Observe these questionnaire statements from women at "Mission Possible" in 1976 as they express what motivates them.

My membership and almost total involvement in United Methodist Women and my church -

Visiting projects of United Methodist Women and United Methodist Women study courses -

Education by United Methodist Women leaders -

United Methodist Women study courses and meetings -

Marilyn Mabee, former conference president of United Methodist Women, and Jean Wickett former president of the conference Board of Global Ministries sum it up:

So look and care, confront and challenge, change and sacrifice; and learn anew what the Church of Jesus Christ can do. ²³

PROMOTIONAL AIDS:

The contemporary established patterns of motivation in the United Methodist Church involve many promotional aids such as literature, films, magazines and missionary letters. Possibly the best ways to promote

²² "United Methodist Women's Financial Statement"

²³ Smith, p. 4.

the cause are persons involved in mission. Missionaries, Field Representatives of the Advance, national and conference mission personnel and local pastors excited about missions, are all excellent resources.

The Service Center of the United Methodist Board of Global Ministries located in Cincinnati, Ohio provides many educational leaflets, a Prayer Calendar listing missionaries, mission films and filmstrips and related materials to motivate people.

Magazines include New World Outlook, the mission voice of the total church; Response, a journal of the United Methodist Women; and the Interpreter, a program magazine of the church with some mission interpretation included.

Missionary letters are written periodically and circulated by the Board to those interested. Supporting churches also hear directly from missionaries.

The Pacific and Southwest Conference published a promotional book on "projects and personalities of conference-related missionaries" with the title of Facing Up to be Alive in Mission in 1975, featuring pictures of missionaries, maps, biographical sketches and various information. The picture page at the end of this chapter is from this book. ²⁴

SUMMARY:

The apportionment method of funding the benevolence program of the church is questioned by some, but provides a fair way of letting

²⁴ Ibid., p. 83.

the local church carry its "fair share" of the total, based on its ability to pay.

World Service is the basic benevolence program of the church and over half of the income 53.69% goes directly to world and national projects.²⁵ The United Methodist Church has consistently been in the lead in total benevolence giving when compared with other denominations. In 1975 the church gave 23.0% of its total contributions for benevolences.²⁶

Missional Priorities were added by the 1976 General Conference covering world hunger, the ethnic minority local church and evangelism. The Ministerial Education Fund and Black College Fund were continued and all have been apportioned to the local church.

Conference Benevolences are added to World Service and apportioned to the local church. They are larger than the World Service asking. In 1977 Conference Benevolences were \$1,659,245 as compared to \$660,906 for World Service.²⁷

General Advance Specials are voluntary and the entire amount given goes directly to the project specified. World Service assures this by paying all administrative costs. United Methodist Committee on Relief is part of the General Advance.

Whenever or wherever disaster occurs UMCOR seeks to bring swift response, often in less than 72 hours.²⁸

Voluntary Funds and Offerings include One Great Hour of Sharing,

²⁵ "Division of Interpretation..."

²⁶ Murphy, Meeker, and Jacquet, p. 5.

²⁷ Treasurer's Office Statement.

²⁸ Sartin, p. 9.

World Communion Sunday, United Methodist Student Day, Human Relations Sunday and Methodist Youth Fund.

Webb Garrison noted:

...even a hasty glimpse at benevolence giving... is enough to warm the heart of every constituent...²⁹

The United Methodist Women on the national level consistently produce millions of dollars every year. Over half, 53.9% of the entire church's mission outreach is provided by the women of the church.³⁰ Their motivation comes from their voluntary pledge to missions (mostly undesignated), educational opportunities, and dedication.

Promotional Aids include educational leaflets, a Prayer Calendar listing all missionaries, mission films and filmstrips, missionary letters, magazines such as New World Outlook, Response and the Interpreter. The conference has promotional materials on local projects and the book, Facing Up to be Alive in Mission on missionaries and projects. The best aids are people: missionaries, Field Representatives of the Advance, national and conference mission personal and local "excited" pastors.

²⁹ Garrison, p. 88.

³⁰ "Women's Division..."



Chapter IV

PATTERNS OF GIVING WITHIN THE LOCAL UNITED METHODIST CHURCH

In North America, with the separation of church and state, voluntary giving became the necessary form of church support. Churches have thrived under this pattern. Christian stewardship with its call to commitment of life and resources will be a necessary part in the renewal of the churches.¹

In 1976, I gave out the first questionnaires, "Motivation in Mission Outreach", to those attending "Mission Possible" in San Diego, in order to ascertain the patterns of giving within the churches of the Pacific and Southwest Conference of the United Methodist Church. In the remainder of that year and the following year I shared the questionnaire with numerous groups and individuals, both laypersons and pastors. (Appendix A)

A total of 931 questionnaires were distributed and the answers of 531 persons, representing a good cross section of churches and individuals in the conference, are found in this research project. The present chapter deals with the results of this survey.

INCOME OF LAITY AND PASTORS:

John Wesley, spiritual father of Methodism, said to his early followers:

Get all you can, save all you can, give all you can. Permit me to speak of myself freely as I would of any other man. I gain all I can without hurting my body or soul. I save all I can; not wasting anything, not a sheet of paper, nor a cup of water. I do not lay out anything, not a shilling, unless a sacrifice for God, yet by

¹ Winburn T. Thomas, Stewardship in Mission (Englewood Cliffs: Prentice-Hall, 1964), p. 103.

giving all I can, I am effectually secured from laying up treasures upon earth.²

Our present day laity and clergy have done fairly well in following that advice. We seem to have incomes ranging from 7.0% with under \$5,000 a year to 10.4% over \$25,000 a year. (Appendix B, page 91)

Out of 522 persons who checked their income range:

7.0% had incomes of under \$5,000 a year.

21.1% had incomes of \$5,000 to \$10,000 a year.

32.2% had incomes of \$10,000 to \$15,000 a year.

27.7% had incomes of \$15,000 to \$25,000 a year.

10.4% had incomes of over \$25,000 a year.

It may be interesting to note that the Pacific and Southwest Conference of the United Methodist Church, located in the far west, is situated in one of the largest income areas in the United States, with per capita annual personal income of \$7,164. Only a small part of the mideast with \$8,648 and Alaska with \$10,178 surpasses this area.³

(But then, who would want all that snow!)

A woman attending the United Methodist Women School of Christian Mission in 1977 reflected this affluence as she wrote on her questionnaire:

We are usually motivated locally because we are being blessed ourselves. Our church is thriving.

² Ralph Cushman, Dealing Squarely with God (New York: Abingdon Press, 1927), p. 28.

³ "Survey of Current Business" (U.S. Department of Commerce, Bureau of Economic Analysis, April 1977), p. 19.

The average annual income varies for the different groups of pastors and laity. (Appendix C, page 101)

PASTORS	AVERAGE ANNUAL INCOME	LAITY	AVERAGE ANNUAL INCOME
54 pastors whose churches gave missionary support in 1976	\$20,185	46 laity whose churches were top Benevolence givers in 1976	\$22,717
43 pastors whose churches were top Benevolence givers in 1976	\$19,651	81 laity attending WMW School of Mission in 1977 (including 2 pastors)	\$17,098
49 pastors serving churches of under 200 members in 1977	\$14,285	205 laity attending "Mission Possible" in 1976 (including 8 pastors)	\$16,463
22 ethnic pastors responding in 1977	\$14,090		
	11 retired missionaries responding in 1976	\$8,636	
	13 students at School of Theology responding in 1976	\$5,769	

It is not surprising to see the laity with a higher average annual income, \$18,759, than pastors, \$16,300. I have not included the retired missionaries or students at the School of Theology at Claremont as that would lower the average further and be an unfair comparison.

The North American Church study in 1972 gives the following income figures ⁴ which are interesting to compare with today's salaries.

⁴ Douglas W. Johnson and George W. Cornell, Punctured Preconceptions (New York: Friendship Press, 1972) p. 136.

TOTAL U. S. FAMILY INCOME IN 1970

PASTORS	AVERAGE ANNUAL INCOME	LAITY
45.6%	\$ 5,000 to \$ 9,999	16.0%
43.8%	10,000 to 17,999	40.3%
6.2%	18,000 to 24,999	8.8%
.2%	over \$25,000	5.1%

Here too, the laity had higher salaries than pastors in all denominations across the United States. The median laity salary for 1970 was \$11,075 compared to \$10,111 for pastors.

Organized religion, like other privately financed agencies, is on the whole, struggling with powerful forces of inflation in the U.S. Although the dollar amounts of giving have increased from \$69.00 per capita full member in 1961 to \$149.07 in 1976, an increase of 116 percent, in constant 1967 dollars the increase is only from \$77.01 in 1961 to \$87.43 in 1976, an increase in real terms of only 14.5 percent.⁵

It is easy to see what this has done to the individual's buying power, as well as that of the church, even with increased income. However, a layperson responding to the questionnaire in 1976 from one of the top Benevolence giving churches of the conference wrote:

When I recognized how grateful I was for all God had given me and my family, I was eager and excited to give 10%. God has always provided for us, during death and unemployment as well.

With that refreshing statement of faith, let us move on to personal giving as related to the conference laity and pastors who were involved in this project.

⁵ Nordon C. Murphy, Bettie Meeker, and Constant H. Jacquet, Jr., Church Financial Statistics and Related Data (New York: Council Press, 1977), pp. 4-5.

PERSONAL GIVING HABITS OF LAITY AND PASTORS:

In our modern economy the predominance of money created a special problem. On the one hand, people are particularly reluctant to part with their money. On the other, the impression prevails that the giving of money is the only way of sharing... Notwithstanding its impersonal character, however, money proves to be an extremely convenient means of sharing... Far from spurning this mode of assistance, we should be grateful to God for granting us this mode of helping.⁶

Bishop Azariah, the first Indian to be made Bishop in his country, and a product of the mission field, wrote a classic in Christian Stewardship in 1939. It was translated into English in 1955. In writing for the Christians of India he states:

We do not give because we want to receive;
We give because we have received.⁷

We are grateful to God for granting us the ability and opportunity to give of our money. A large group of respondents to the questionnaire expressed "gratitude" and the opportunity to "share" as high motivating factors, as we shall see towards the end of this chapter. One such layperson from a top Benovolence giving church in the conference expressed this in 1976.

It brings satisfaction to individuals and congregations to be able to help others. It's kind of a chain reaction, when you give, you want to give more.

The personal giving of our conference laity and pastors is an interesting comparison of various groups' average annual income with their weekly pledge and the percentage of their income their giving represents. (Appendix C, pages 101-102)

⁶ Otto A. Piper, The Christian Meaning of Money (Englewood Cliffs: Prentice-Hall, 1965) p. 88.

⁷ V.S. Azariah, Christian Giving (New York: Association Press, 1955) p. 87.

PASTORS:	AVERAGE ANNUAL INCOME	AVERAGE WEEKLY PLEDGE	AVERAGE PERCENTAGE GIVEN
54 pastors whose churches gave missionary salary support in 1976	\$20,185	\$30.24	7.8%
43 pastors whose churches were top Benevolence givers in 1976	\$19,651	\$29.20	7.7%
49 pastors serving churches of under 200 members in 1977	\$14,285	\$23.83	8.7%
22 ethnic pastors re- sponding in 1977	\$14,090	\$21.18	7.8%
11 retired missionaries who responded in 1976	\$ 8,636	\$11.36	6.8%
13 Claremont students who responded in 1976	\$ 5,769	\$ 6.33	5.7%
LAITY:			
46 laity whose churches were top Benevolence givers in 1976 (These laity were selected by pastors from high pledgers in local churches.)	\$22,717	\$37.58	8.6%
81 laity attending UMW School of Christian Mission in 1977 (including 2 pastors)	\$17,098	\$16.17	4.9%
205 laity attending "Mission Possible" in 1976 (including 8 pastors)	\$16,463	\$17.16	5.4%

In evaluating the chart:

- (1) Pastors give more in cash, as well as on a percentage basis, than do the laity.
- (2) Pastors, though very generous, on the average do not tithe their total annual income.
- (3) Missionary salary supporting churches and top Benevolence giving churches seem also to be more generous in pastoral support.
- (4) Pastors serving churches of under 200 members appear to be the most generous of all. (I have not included retired missionaries or Claremont students in the report since I have so few questionnaire responses, but am impressed with their total contribution to the project and especially their write-in comments.)

Pastors, who on the average have over \$2,000 less annual income than laypersons in the survey, contribute over \$100 more in actual dollars than do the laity. The pastors' percentage giving is also almost 2% higher than the laity. (Appendix C, page 101) Retired missionaries and students at the School of Theology at Claremont are not included below.

	AVERAGE ANNUAL INCOME	AVERAGE WEEKLY PLEDGE	AVERAGE PERCENTAGE GIVER
332 Laity	\$18,759	\$23.63	6.6%
168 Pastors	\$16,300	\$26.11	8.3%

The laity pledge represented here is obviously more generous than the average pledge in most local churches. The top Benevolence giving church pastors were asked to select high pledgers to respond to the questionnaire, as the purpose was not to find out why people do not give to mission outreach but rather why do they give. We were concerned with the positive aspect in giving, not the negative. One of the very positive replies received from a layperson in a top Benevolence giving church reads:

Deep, personal gratefulness for what God has done for me and my family encourages me to give. A sense of love and gratitude give me the desire and willingness to reach out and help others less fortunate.

The 46 laypersons from the 100 top Benevolence churches in the conference not only had the highest weekly pledge, \$37.58 but had a very strong record in percentage giving as well, 8.6%, which is higher than all the pastoral groups except one, which we will discuss later.

In addition to the previous laity we have the 205 who attended "Mission Possible" and the 81 who took part in the United Methodist Women School of Christian Mission. These included more of the middle and upper middle income people but with seemingly a higher motivation than the average local church member. Their average weekly pledge of \$16.67 between the two groups, is better than most in the local church and their combined percentage giving is a little more than 5%, which is very good for any local church. One of the participants in "Mission Possible" wrote:

As a member of the United Methodist Church and the United Methodist Women and especially as a member of Christ's Church, I feel it is my way of expressing God's love and concern for me that He has given me enough to share with others, and a sense that I am about my Father's business. In order to get, one must give, which has been proven to me over and over again.

As evaluated in the questionnaire and observed on the preceeding chart, all pastors, though very generous, do not tithe their total income. Surprisingly, the 49 pastors serving churches of under 200 members and with almost the lowest average annual income, \$14,285, give the highest percentage, 8.7%, which still does not reach the biblical tithe (Leviticus 27:30; Deuteronomy 14:22; Malachi 3:8;10).

As pastors, we are no more under the law than our laity, even though Jesus did say, "These things you should have done and not left

the others undone" (Matthew 23:23). Tithing is a method of giving which many have found to be very freeing. As income goes up, giving goes up. As income decreases, personal giving decreases. Listen to a pastor from a church giving missionary salary support:

I believe in tithing with all my heart, not out of a sense of obligation or by law, but because it has been the most practical method of giving to God's work I have found. I began as a youth and have continued all through my ministry. I tithe on my gross income through the church and throw in the special offerings and community requests extra. I find it a joy to give! You can't outgive God!

Many laypersons affirmed their faith in tithing on the questionnaires as well.

The practical and spiritual rewards of tithing have encouraged me to increase my tithe every year. It has increased my faith.

School of Christian Mission, 1977

It has been traditional in my family to give at least 10% of our income to church and related projects.

Mission Possible, 1976

Others may need gimics to give their tithe. I don't .

Top Benevolence giving church, 1976.

In 1970, the North American Church survey found that the pastor gave an average of \$14.65 a week to the church as compared to \$5.52 given by the layperson.⁸ With reference to a study of clergy salaries made by the National Council of Churches:

When asked what they would like to do if they had more money they replied that, after paying their debts and educating their children, they would contribute to worthy causes. Not every group would rate this as being more important than being able to travel or to own a summer home. People with a strong sense of the purposes of God are moved by them.⁹

⁸ Johnson and Cornell, p. 137.

⁹ Martin E. Carlson, Why People Give (New York: Council Press, 1968) p. 141.

Missionary salary supporting churches and top Benevolence giving churches seem also to be more generous in pastoral support. These churches vary in size and budgets. For instance the 54 churches giving missionary salary support in 1976: ¹⁰

- 6 churches are from 50 to 299
- 9 churches are from 300 to 499
- 19 churches are from 500 to 999
- 15 churches are from 1,000 to 1,499
- 5 churches are from 1,500 to 2,700

There were 49 of these same churches on the 100 top Benevolence giving churches in the conference in 1976. It is interesting to observe in this report that 44 of the 54 churches were paying on mortgages ranging from about \$10,000 to \$725,000. ¹¹

Missionary salary supporting pastors have the highest annual income with an average of \$20,185 and the top Benevolence giving pastors are a close second with \$19,651. Both groups give \$29.72 a week on the average with the missionary salary support pastors giving a slightly higher percentage of their income. (Appendix C, page 101) Generous, yes; but not as generous as the small church pastors.

The big surprise was found among the 49 pastors serving churches of under 200 members. Their reported income was almost the lowest, \$14,285, and their percentage of giving was the highest, 8.7%. Not only the percentage, but the actual weekly dollar figure, \$23.83, was close to the high of the missionary and Benevolence churches, \$29.72. There must be a great sense of dedication in the pastors of these

¹⁰ Dale K. Smith, "Evaluation of 54 Churches Giving Missionary Salary Support", (Mimeographed), 1976.

¹¹ Ibid.

churches. At the same time their remarks in the questionnaire were very human and represented the same frustrations found in most churches:

...what benevolences? We can't pay the janitor...

...we have a mortgage of \$880 a month to meet...

...no one who voted for the building of our expensive sanctuary is any longer a member of this local church...

...current expenses need cared for...

Other comments from these pastors serving churches of under 200 members indicated their sense of commitment:

...a faith deeply rooted in Jesus Christ...

...I think when properly challenged the individuals or churches will go beyond the second mile...

...the feeling that "my contribution makes a difference".

...committed to Christ and the Mission of His Church...

...Christ life style...

...self discipline...

The ethnic churches in the income and pledge section of the report are represented by 2 Afro American pastors, 5 Hispanic American, 14 Asian American and 1 Native American. One ethnic pastor exclaimed in response to the questionnaire:

Church is for the Mission!

Another ethnic pastor responded:

If people realize that they are children of God and they are participating in the ministry of God, their world, their thinking pattern will be changed and motivated.

Retired missionaries and students at the School of Theology at Claremont are in a different category and represent small representations of their groups. They comprise the lowest annual income but their

percentage giving is quite impressive with retired missionaries giving 6.8% of their income and Claremont students sharing 5.7%.

One retired missionary stated it this way:

...I was taught to tithe, and share beyond that as much as possible...

A student responded:

I am part of the "privileged" who "have". I have no choice, in the light of the Gospel, to give - or I am asking more than the Rich Young Ruler.

In the light of this student's response, we could also hear from a contemporary writer.

What is one's duty if, as an American, he lives in the richest country in the history of the world? Are we called to give it all up for the poor? To give some of it up? To manage all of it more ethically? ¹²

¹² Donald W. Shriver, Rich Man Poor Man (Richmond: John Knox Press, 1972) p. 52.

AREAS WHERE LAITY AND PASTORS GIVE:

I have not been able to go personally to serve and participate in God's redemptive work in telling the Good News to those far away, so I give that others may go and minister. It is exciting to be able to participate in what God is doing today.

So expressed a layperson from one of the top Benevolence giving churches. Laity and pastors alike have caught that excitement. Both checked in the questionnaire where they gave beyond their local church pledge. Out of 19 listed areas, 5 areas received 49.0% or more positive responses. (Appendix B, page 95)

71.2% checked One Great Hour of Sharing
 60.6% checked World Communion
 60.1% checked United Methodist Women Pledge
 (42.9% of all respondents were members of United Methodist Women.)
 55.4% checked United Methodist Committee on Relief
 49.0% checked Local Community Projects

Each of the church groups listed all of the top 5 areas first even though in a different order. However there were these additions:
 (Appendix B, page 94)

Ethnic Churches listed Human Relations in third place and World Advance Specials in fifth place.

Churches Under 200 listed United Methodist Student Day in fourth place and Human Relations in fifth place.

Claremont Students listed United Methodist Student Day in fourth place and School of Theology in fifth place.

Retired Missionaries listed World Advance Specials and School of Theology in third place and Missionary Salary in fifth place.

It is worth noting that the two in first place are requested special offerings in the total church without apportionments, whereas some of the others that were checked fewer times are specials that carry goals for the local church (such as United Methodist Student Day and Human Relations Sunday). Others on the list may be carried in a

local church budget and individuals never have reason to give.

The United Methodist Women Pledge is close to the top of the list, (42.9% of those responding were members). This is a good sign of across the conference support of this excellent mission-oriented organization.

This is only a partial list of possible places where one can give, but these are areas made available in most churches for special giving. Other areas listed in the order of those checked were:

(Appendix B, page 95-96)

- 37.3% United Methodist Student Day
- 36.3% Human Relations
- 34.8% World Advance Specials
- 27.9% Missionary Salary Support
- 24.3% School of Theology
- 23.2% U.S. Advance Special Projects
- 17.3% Conference Second Mile Specials
- 14.5% Quechan Farm Project
- 13.7% All Nations Foundation
- 12.4% Wesley Foundation
- 11.7% Youth Service Fund
- 8.5% Toberman Settlement House
- 5.6% Plaza Community Center
- 3.6% Hawaii Projects

This gives an idea as to the number of persons interested in a given area, but by no means indicates the financial support. In 1977, according to the Pacific and Southwest Conference treasurer's office, the following funding was accomplished: ¹³

¹³ Council on Finance and Administration Apportionments "Print-Out", Pacific and Southwest Annual Conference of United Methodist Church, 1977.

	% of Persons Who Checked	Financial Support
One Great Hour of Sharing	71.2%	\$ 97,121
World Communion	60.6%	\$ 34,855
United Methodist Committee on Relief	55.4%	\$ 80,699
United Methodist Student Day	37.3%	\$ 18,658
Human Relations	36.3%	\$ 28,935
World Advance Specials	34.8%	\$104,414
School of Theology	24.3%	\$ 6,995
U.S. Advance Specials	23.2%	\$ 35,405
Youth Service Fund	11.7%	\$ 23,853

The Rev. David H. Blackburn, Western Field Representative for

Advance Specials, Board of Global Ministries of the United Methodist Church expresses our desire to give.

You can hardly find space to begin listing all of the ways in which our individual congregations are in mission. Persons give themselves and their financial support generously to such programs as FISH, child-care centers, senior citizens' lunches, youth coffee houses, crisis telephone lines, job-co-ops, recreation centers, apartment house evangelism, tutoring, low-cost housing and dozens of other projects. Where a human need exists in his community, a Christian dedicated to mission will seek some way in which to be of service and to give a witness. ¹⁴

AREAS WHERE CHURCHES GIVE:

In the questionnaire 6 areas were listed where most churches give. Respondents checked these and the answers were compiled.

(Appendix B, page 92)

AREAS WHERE CHURCHES GIVE

76.8% give to non-conference local projects
 73.6% give to United Methodist Committee on Relief
 71.8% give to World Advance Special Projects
 71.4% give to Local Conference Projects
 54.0% give to U.S. Advance Special Projects
 47.8% give to Missionary Salary Support

¹⁴ Dale K. Smith, (ed.) Facing Up to be Alive in Mission (Los Angeles: Southern California-Arizona Annual Conference of the United Methodist Church, 1975).

The first observation is that the majority of local churches continue to find local projects that are not connected with the conference. The local church needs to be in mission where it is.

The second observation is that the local church also places great emphasis on conference-related and national church related opportunities of giving for three of the areas are near the same percentage response as non-conference local projects. World Advance Special Projects and local conference projects are all in the low seventy percent as compared with the top at 76.9%

The church's mission to the world is inherent in the gospel, its concern for persons in the shadow of its steeple is also mandated by the gospel. Benevolence giving is not either - or; it is both - and. ¹⁵

The pastor of a church of under 200 members wrote:

I am sure in our church, mission giving is too much of a secret...
If people know of a real need, they will give.

As if in response to this, a woman at "Mission Possible" expressed herself:

Someone presents a need - a cause needs support - Human hurts need attention - Bad conditions need correcting - That's where I want to be!

HOW CHURCHES SPONSOR CAUSES:

How does the local church sponsor these needs? A variety of alternatives were listed and respondents checked them off with the largest number of churches listing church budget (80.8%) and the smallest response going to foundation money (4.0%). (Appendix B, page 93)

¹⁵ Wallace E. Fisher, A New Climate for Stewardship (Nashville: Abingdon Press, 1976), p. 89.

HOW CHURCHES SPONSOR CAUSES

80.8% through church budget
 75.6% through special offerings at Thanksgiving, Christmas, Easter
 62.5% through special offerings at other times
 53.8% through individual gifts
 44.1% through church-wide projects
 32.4% through youth projects
 30.7% through memorials
 30.3% through separate mission pledge
 25.6% through class projects
 20.7% through envelopes in annual boxes
 16.8% through personal contacts
 10.5% through Faith-Promise pledges
 4.0% through foundation money

The Church budget, various special offerings and designated gifts appear to be the most popular ways for churches to sponsor causes that are not local expenses or conference apportionments. Even the separate pledge for missions is not used as much now. (30.3% still find it useful.) Henry Kuizenga, Professor of Preaching at the School of Theology at Claremont, made an observation on the subject.

The "regular" pledge should include "mission" giving. The Church is in mission locally and extra-locally. But whether at home or beyond, what the church does is its mission. That is the only purpose and raison d'etre of the Church, MISSION.

We ask for money for the church's mission. This mission budget is then divided for local mission and mission beyond the local scene.

My experience is that splitting the budget into one for the local congregation and one "for others", caters to the obsession Americans already have with spending most of their money on themselves. By splitting the budget, we cater to their obsession, most of the budget "for ourselves", a smaller portion "for others".¹⁶

It is interesting to note that out of 54 missionary salary support churches, only 16 have that item in the budget.¹⁷

¹⁶ Henry Kuizenga, written statement, 1978.

¹⁷ Smith, "Evaluation of 54 Churches ..."

The Faith-Promise pledges seem to have had good response where used and projects such as Christmas Tree for Missions, Joy of Christmas Giving and Missionary Conferences have been well received according to the questionnaire remarks.

There are persons in each church who are responsive when special mission causes are presented. Often we guard our members' bank accounts when they are perfectly capable of doing that themselves. The pastors' responsibility, and that of the leaders in the area of mission, is to make these opportunities known. When people are given the opportunity to give, it is amazing what God does through them. I agree with Ray Knudsen:

The fact that people have responded to a need with financial support does not imply that they have exhausted all their resources. Few, if any have given their all... If you have a parish that has engaged in a meaningful stewardship program you have reason to rejoice because among those who gave you will find those who can be challenged to respond to the deserving needs in the parish, across the nation, around the world... the records will provide identification of those in the parish who are generous, educated and experienced in good stewardship.¹⁸

Later in his book, Dr. Knudsen tells a priceless story:

A Presbyterian elder & his wife made a gift of \$27,000 to a hospital drive for an operating room. When asked why they had never done anything like this for their church the answer was, "No one has ever asked us." In every parish there are those who would contribute more in any one year¹⁹ than the total budget of the parish if they were so motivated.

We need "mission motivators" in every local church. As pastors and leaders in the area of mission we must be motivated to reach out beyond ourselves and motivate others to a deeper commitment to Christ

¹⁸ Raymond B. Knudsen, New Models for Financing the Local Church (New York: Association Press, 1974) p. 24.

¹⁹ Ibid, p. 60.

and His Church. People want to respond. They are just waiting to be asked.

Quoting a layperson from a top Benevolence giving church:

Giving is a way to say thanks. We all need each other. I can't do medical research, but I can give money so others can.

In addition to giving money we can become personally involved. One way is through our contact with persons in mission and their projects.

PERSONAL CONTACT WITH PERSONS AND PROJECTS:

Giving without involvement and identification with those to whom we give is charity in the worst sense of that abused word... Grace is generosity to those in need. God has shown it to us; we must show it to others. ²⁰

Out of a possible 531 respondents, 268 churches or 50.5% keep in personal contact with a missionary and 251 or 47.3% keep in personal contact with one or more mission projects. (Appendix B, page 94)

This is not a bad percentage of personal involvement. A student at the School of Theology at Claremont expressed it well:

Personal contact with a specific person or project is good motivation. When persons can "own" something by either becoming familiar with it or creating it themselves, they are much more willing to invest in it.

The pastor of a church with under 200 members thought foreign travel was helpful as one made personal contact with others. He pointed to Church Extension in Mexico as an example. A woman at the United Methodist Women School of Christian Mission said she liked personal contact with students from other lands who have been helped by scholar-

²⁰ Kenneth Prior, God and Mammon (Philadelphia: Westminster Press, 1965) p. 59.

ships or refugees who were assisted in starting a new life. A retired missionary was motivated by personal contact with another missionary (his daughter)!

Others spoke of visiting Plaza Community Center, Toberman Settlement House, All Nations Foundation, School of Theology at Claremont, Quechan Farm Project, Hawaii Churches, Wesley Foundation and missionaries in Japan, Mexico and Africa. All of these personal contacts, I am sure, were helpful in motivating the visitor in mission outreach.

But let us now get to the heart of the project.

WHO OR WHAT MOTIVATES PEOPLE TO GIVE:

I think motivation comes from within. It is a spiritual matter, not a mechanical one. An inner compulsion, prompted by compassion for others and love for Christ is the true source of Christian giving.

When I first read this statement, written by a retired missionary in response to the questionnaire, I thought it was beautiful, but I did not see the depth in it.

Bishop Azariah of India wrote another beautiful statement of faith:

The New Covenant is not a covenant of law but of grace. The Christian is not under commandments and regulations, but under the more compelling rule of love. Consequently, the N.T. never commands the offering of tithes... but reiterates the principle of freewill offerings as man's response to God's wonderful love in Jesus Christ.²¹

It was not until after I figured the percentages on who or what motivated persons to give beyond their local church pledge; and then evaluated these findings and lived with them for a year, that I realized

²¹ Azariah, p. 83.

that there were only four areas that had more than a 36% positive response, and the highest was only 44.4%. This did not even represent a majority! So I looked elsewhere in the questionnaire and began to re-read the written remarks in response to the question, "What do you feel motivates you to give beyond your local church pledge?" Slowly I began to see the essence of true motivation. I am eager to share this, but first it is necessary to deal with the statistics.

Those who responded, checked 24 possible areas on who or what motivated them. Out of 531 potential checks there were 4 areas that received from 195 to 236 positive marks. (Appendix B, pages 96-97)

44.4% checked Missionary Speakers
 38.8% checked Local Church Programs
 38.4% checked United Methodist Women
 (This was unusual because 42.9% of all respondents were members of the United Methodist Women.)
 36.7% checked Pastor
 (For some reason only 3 out of the 44 pastors of the top Benevolence giving churches checked pastor. Otherwise Pastor would be second only to Missionary Speaker, but still without a majority.)

Most of the church groups listed the same top four, but in a different order. There were also these additions: (Appendix B, pages 96-97)

Mission Possible listed Mission Possible in fourth place.

Top Benevolence Giving Churches listed Family in fourth place.

United Methodist Women School of Christian Mission listed Family in fourth place.

Others above 40% included films, layperson, literature, conference, District Missions, Conference Missions, U.M.Y.F.

Ethnic Churches listed District Superintendent in second place.

Churches Under 200 members listed District Superintendent in first place and Family in third place.

Claremont students listed Secular Media in first place School and Literature in second place.

Retired Missionaries listed Family in first place and Circuit West and Films in third place.

The top four areas listed were: Missionary speakers, local church programs, United Methodist Women and Pastor. None of these carried a majority percentage. However, since these were the highest ones checked, one would assume them to be high motivating factors. Consequently, if the following steps are followed a church should be motivated in mission outreach:

1. Have missionaries visit during the year.
2. Sponsor local church programs on the local church in mission.
3. Encourage women to become active in the United Methodist Women.
4. Support pastor in showing his or her concern for missions.

In addition to these four basic steps, the questionnaire points toward other motivating factors:

1. In ethnic churches and churches of under 200 members, remember the District Superintendent can help motivate for mission outreach.
2. Be aware that the secular media and school motivates students in the School of Theology at Claremont (and more than likely the majority of the youth and young adults in our church).
3. Recognize the basic family unit as a motivating factor for mission.
4. Encourage members to attend "Mission Possible" sponsored by the conference and the United Methodist Women.

Other areas listed, following the top four, and in the order of those checked by majority of all groups as to what motivates people were: (Appendix B, pages 96-97)

- 29.9% Family
- 26.2 Literature
- 21.1 Films
- 20.5 Layperson
- 20.2 District Mission Emphasis
- 19.6 Local Missions
- 19.0 "Mission Possible"
- 18.5 Annual Conference

- 18.1% Conference Mission Emphasis
- 18.1 Response Magazine
- 16.4 Circuit West
- 15.8 National or Conference Leader
- 15.8 World Outlook
- 12.2 United Methodist Youth Fellowship
- 12.1 District Superintendent
(rated higher by pastors than laity)
- 11.5 Secular Media
- 11.1 Bishop
(rated higher by pastors than laity)
- 10.5 Interpreter
- 10.4 Posters
- 10.4. School

A NEW LOOK AT MOTIVATION IN MISSION OUTREACH:

Now that we have dealt with the statistics let me go back to my earlier observation. As I evaluated the findings and realized I had a low percentage response in what I felt were basic motivation factors, I began to look elsewhere in the responses to the questionnaire for the true motivation spark. I found this in the written remarks to a write-in question, "What do you feel motivates you to give beyond your local church pledge?" and a second, similar question, "What do you think motivates individuals and churches to give beyond local budgets and conference apportionments?" (Appendix A, page 90)

One of the pastors of a missionary salary supporting church wrote on his questionnaire, "Where is God in all of this?" A year earlier I had put this aside as one of those pious statements by a modern Methodist Pharisee. I had not even bothered to mark it for future reference. In my second search through the written remarks I found quite a few statements from both pastors and laypersons with reference to spiritual motivation. The following are examples:

I believe people are motivated as they grow spiritually. As a person expands in growth, so grows his or her concern and commitment.

Mission Possible, 1976

A total commitment to Christ is a "top priority." When we put Christ first in our lives everything else of any value falls into place.

Layperson, top Benevolence giving Church, 1976

The Bible and my commitment to Christ motivates me. Could I ever give enough in return?

United Methodist Women School of Christian Mission, 1977

I am motivated because of Jesus Christ our Lord. Unless I believe in Him, I don't give anything to others.

Ethnic Pastor, 1977

Ultimately, if people are serious about Jesus Christ, it follows that Missions will have a high priority.

Pastor, top Benevolence giving Church, 1976

Personal commitment to Christ - Basically, spiritual commitment comes from spiritual renewal: "The love of Christ constraineth us."

Retired missionary, 1976

...I feel God places a burden for certain individuals and ministries on our hearts.

Student, School of Theology, 1976

A faith deeply rooted in Jesus Christ...

Pastor, Membership under 200, 1977

The joy of giving is the joy of knowing God through Jesus Christ! Share the joy in every land!

Pastor, missionary salary supporting church, 1976

Other observations began falling in place as I re-read the remarks portion of the questionnaires. It appeared I needed a new list of categories to cover the write-in motivations. The list compiled follows.

WHAT MOTIVATES PEOPLE TO GIVE

Categories were set up after comments were written in response to the question: "What do you feel motivates you to give beyond your local church pledge?" Percentages are figured on the actual number of persons who responded from each group. Some persons of course, responded to more than one motivation. (Appendix C, page 108)

	TOTAL (243 responded)	LAYPERSONS (167 responded)	PASTORS (76 responded)
Human Needs	62.6%	64.7%	57.9%
Faith in God, Christ	57.2	51.5	69.7
Gratitude to God	32.5	37.7	21.1
Church Conference Needs	32.1	37.7	19.7
Personal Involvement	26.7	27.5	25.0
Desire to Share	25.1	32.3	9.2
Love for others	14.4	12.0	19.7
Obligation to God	7.8	9.6	3.9
Guilt Feelings	3.7	4.2	2.6
Social Pressure	2.1	2.4	1.3

The highest motivating factor on the list, "human needs", was rated higher in remarks by the laity than by the clergy. Great concern for needs of the people of the world and our Christian responsibility were contained in these statements.

Spiritual remarks about faith, God, Jesus Christ, Holy Spirit, Bible, and a general Christian belief or commitment were expressed throughout the questionnaires. Often a faith statement would precede an expression about human need. Thus Christian experience would motivate concern for others and their need. Faith in God through Jesus Christ appears to be the "true motivating spark" for mission outreach. Pastors rated this higher than laypersons, but "faith" at 69.7% was higher than the laity top category, "human needs", at 64.7%. (Appendix C, page 108)

Remarks pertaining to gratitude caused me to refer again to the North American Church study. Their findings in 1970 across the United States have some things in common with the new list I compiled. The

results of their study follows. ²²

MOST IMPORTANT REASONS FOR GIVING TO THE CHURCH
(Shown on a scale of 1 to 18)

	Laypersons	Pastor
Gratitude to God	18	18
A part of worship	17	17
A privilege to share	16	15
An obligation placed on man by God	15	14
Love for others	14	16
Church needs money	13	13
Duty of membership	12	12
Proud of our church	11	9
Approve church programs	10	11
Makes me feel good	9	10
I've always given	8	8
I'd feel guilty if I didn't	7	7
Fear of God's judgement	6	6
Social pressure	4	5

The North American Church study, in the section on finance, is aimed at local church support, not at mission outreach. Possibly this explains the omission of "human needs" and "faith in God," but the summary has some helpful evaluations and there are similarities in the outcome of the two lists.

The two studies agree that "gratitude to God" is a high motivator. Both are close in a "desire to share" and "love for others". The North American Church study puts a higher evaluation of "obligation to God" and a lower priority on "local church needs." It sums up their chart on motivation in this way:

"Gratitude to God" is the most pervasively cited motivation, followed by the convictions that "giving is a part of worship," that it is a privilege to share," that it is done out of "love for others" and in fifth place, that it is "an obligation placed on man by God"... Far down the list, in the bottom rankings were the

²² Johnson and Cornell, p. 128.

factors customarily regarded as paramount - habit, guilt, fear, social pressure... these traditionally assumed motives widely if subtly used in trying to promote contributions, were downgraded by members... ²³

We have taken a new look at motivation in mission outreach. For some it may be the same exciting motivation they have experienced for years. Others may scoff and refer to this "new" approach as the "old pious" ideas they rejected years ago. For still others it may be refreshingly new or challengingly different or to be thoughtfully considered.

Motivation must be experienced. It should make you feel excited and give you the desire to accomplish great things for God. Methods and mechanics help, but if you do not have it in your soul, it is not available to share.

Persons who really give more than they are asked to, do so because they are spirit filled Christians who have committed their lives to Christ.

United Methodist Women School of
Christian Mission, 1977

I give out of a commitment to Christ and His Church, which includes the Great Commission to proclaim the Gospel to the whole world, and to be a Good Samaritan.

Pastor, top Benevolence giving
Church, 1976

SUMMARY:

Patterns of giving within the local church vary with pastors and laity. While pastors have less annual income (average \$16,300) they give more weekly (average \$26.11) representing 8.3% of their income. (Appendix C, page 101)

²³ Ibid, p. 127.

Laity in the survey have a higher annual income (average \$18,759) and give less weekly (average \$23.63) representing 6.6% which is still considerably higher than the average church member in most churches, based on my interviews with other pastors.

Pastors serving churches of under 200 members had the highest percentage giving. With an average annual income of \$14,285, these pastors gave \$23.83 a week representing 8.7%.

Those areas where individuals checked where they and their churches gave, beyond a regular pledge, received high percentages in 5 categories. (Appendix B, pages 92 and 95)

Local Church Projects	76.8%
United Methodist Committee on Relief	73.6%
World Advance Specials	71.8%
One Great Hour of Sharing	71.2%
World Communion Offering	60.6%

When asked who or what motivated them to give beyond their local church pledge, individuals gave the highest percentage to four categories. (Appendix B, page 96)

Missionary Speakers	44.4%
Local Church Programs	38.8%
United Methodist Women	38.4%
Pastor	36.7%

All are strong motivators. Pastors in the survey rated themselves at 29.5% while the laity rated pastors at 42.8% giving them an average of 36.7%. If pastors had not been so modest, they would have been second only to missionary speakers.

Women are motivated strongly by United Methodist Women and should be encouraged to become members of that exciting, mission-oriented organization.

In addition to the above, the District Superintendent is a

strong motivator in churches of under 200 members where this office is rated at the top of their list with 44.9% and in ethnic churches where the office is second with 27.3%. (Appendix B, page 97)

The write-in remarks in response to the question, "What do you feel motivates you to give beyond your local church pledge?" were a pleasant surprise and caused me to compile a new list of motivation factors. (Appendix C, page 108)

MOTIVATION REMARKS	TOTAL RESPONDENTS	LAYPERSONS	PASTORS
Human Needs	62.6%	64.7%	57.9%
Faith in God, Christ	57.2	51.5	69.7
Gratitude to God	32.5	37.7	21.1
Church, Conference Needs	32.1	37.7	9.2
Personal Involvement	26.7	27.5	19.7
Desire to Share	25.1	32.3	25.0
Love of others	14.4	12.0	19.7
Obligation to God	7.8	9.6	3.9
Guilt Feelings	3.7	4.2	2.6
Social Pressure	2.1	2.4	1.3

That which some have thought were motivating factors such as social pressure and guilt, were hardly mentioned. Human needs was at the top of the list, often prefaced by a remark signifying that meeting human needs was the response of their faith-experience. One layperson from a top Benevolence giving church expressed his faith-experience.

We must accept Christ as Savior and then be challenged to support the work of the Kingdom.

A personal faith in God, as seen in the written remarks on the questionnaires, surfaced as a strong motivation in giving for mission outreach. We will do well to respond to the pastor who asked "Where is God in all of this?" With a reply, "Very High!"

If we do not give in joyous response to the love of God made known to us in Jesus Christ, we fall short of true stewardship.²⁴

²⁴ Arthur R. McKay, Servants and Stewards (Philadelphia: Geneva Press, 1963) p. 47.

Chapter V

CONCLUSIONS

SUMMARY: PURPOSE OF PROJECT:

There is more to mission outreach than the giving of money, but this study centers in that area of Christian stewardship. Most church members are not motivated sufficiently in the sharing of their material wealth for mission outreach. This is made obvious when we look at how people in the United States spent their money in 1975.¹

Food	\$184.8 Billion or 19.0%	
Housing	150.2	15.4
Household operation	142.2	14.6
Transportation	126.0	12.9
Medical Care	86.4	8.9
Clothing and Jewelry	81.7	8.4
Recreation and Foreign Travel	71.0	7.3
Personal Business	50.3	5.2
Alcoholic Beverages	24.7	2.5
Tobacco products	14.8	1.5
Private Education and research	14.7	1.5
Cosmetics, beauty and personal care	14.3	1.5
Religion and welfare activities	<u>12.1</u>	<u>1.2</u>

Total personal consumption in 1975 \$973.2 Billion Dollars

The purpose of this project was not to find out why people do not give more, but rather to explore the motivation as to why and how people do give for mission outreach. In helping to fulfill my purpose, I have relied heavily on the results of the questionnaire. I do not claim to be professional when it comes to this evaluation process; however the results appear to be accurate, based on the persons in the

¹ "Survey of Current Business" (U.S. Department of Commerce, Bureau of Economic Analysis, July, 1976) p. 34.

church who responded. I welcome others to evaluate the results in Appendix B and C for their own conclusions.

SUMMARY: PROBLEMS OF MOTIVATION:

When we evaluate the problems of motivation we find they are not insurmountable. Problems that have been dealt with involve: 1) Personal Economic Problems, 2) Desire for the better life, 3) Personal self-centeredness, 4) Church and Social Issues, 5) Lack of Personal Involvement, 6) Negative Attitudes toward money, 7) Undisciplined giving habits and 8) Limited concern for the World.

Looking on the surface of the problems of finance in the local church, the North American Church survey summed it up well:

The main thing blocking church support is an urge for more affluent living for the good things money can buy in the secular world.²

L.L. White, District Superintendent of the Pasadena District suggested:

...recognize the consequence of our total giving as power, to be used to counteract the powerful forces of evil in our world...³

That power comes from the mighty force of the Holy Spirit working in the lives of individuals and causing them to re-evaluate their life styles in the light of the Gospel of Jesus Christ.

SUMMARY: CONTEMPORARY APPORTIONMENTS:

The apportionment method of funding the benevolence program of

² Douglas W. Johnson and George W. Cornell, Punctured Preconceptions (New York: Friendship Press, 1972), p. 119.

³ L.L. White, "Unit Packaging as a Style of Giving", Pasadena District of the United Methodist Church, (Mimeographed), 1977.

the church seems to provide a fair way of letting the local church carry its "fair share" of the total, based on its ability to pay. This apportionment or "goal" serves as a motivating factor for most churches.

It is questionable whether this is the best method. One pastor in a personal interview expressed concern that there are too many askings within the basic apportionment of World Service and some of them are not mission outreach in the traditional sense of mission.

In addition to World Service there are other national apportionments equaling more than this basic cause, plus voluntary special offerings. This is shown in the national annual church budget.⁴

World Service	\$24,980,000
Other Apportionments	31,057,000
Estimated Voluntary Offering	<u>27,635,000</u>
Total Annual Needs	\$83,672,000

In addition to the above, the Conference Benevolences are added, which for the Pacific and Southwest Conference are more than the basic World Service apportionments, (\$1,659,245 in 1977 as compared to \$660,906 for World Service).⁵ As one missionary salary supporting pastor expressed it:

Too much of our conference benevolences are not mission but only maintaining the institution.

I do not happen to agree, though I am sure it would be helpful

⁴ Financial Programs of the United Methodist Church, 1977-1980, (printed leaflet), 1976.

⁵ Pacific and Southwest Annual Conference of the United Methodist Church, Treasurer's Office Statement, (Mimeographed) 1977.

to carefully evaluate our conference budget, as we do each year at annual conference before voting on its adoption. I would like to see the membership figure removed from the apportionment formula as it encourages the removal of inactive members who need the ministry of the church.

SUMMARY: PATTERNS OF GIVING:

Patterns of giving within the local church vary with pastors and laity. The pastors have less income and yet give a higher percentage plus more dollars than their laity. Pastors in churches of under 200 members give the highest percentage of all 8.7%. (Appendix C, page 101) Many pastors in all areas tithe.

A tithe (10%) is a small return compared to what God has done for me and my ministry. His love motivates me--no compels me to give all I can--and then give more!!

Pastor of Church with under 200 members

The areas where churches give and areas where individuals give include: (Appendix B, pages 92 and 95)

Local Church Programs	76.8%
United Methodist Committee on Relief	73.6%
World Advance Specials	71.8%
One Great Hour of Sharing	71.2%
World Communion Offering	60.6%

Top motivation factors are missionary speakers, local church programs, United Methodist Women and pastors, in that order (Appendix B, page 96); with human needs, faith in God and church and conference needs very high on write-in remarks. (Appendix C, page 108) The North American Church study listed gratitude to God at the head of their motivating list.⁶

⁶ Johnson and Cornell, p. 128.

The strongest motivation for the most generous giving was in spiritual areas. This was a revelation.

In the end, there is only one motivation for a Christian's giving: he (she) gives because God has given so lavishly, constantly, beyond all his (her) deserving... when all has been said and done, we give out of a profound sense of gratitude. ⁷

CONCLUSION: PEOPLE WILL RESPOND TO MISSION OUTREACH IF THEY ARE MADE AWARE OF HUMAN NEED AND ARE GIVEN AN OPPORTUNITY TO RESPOND.

There is a whole new spirit moving across the church, a desire to be involved in mission; a desire to help with resources, money, time, even life. Lifestyles are changing. Occupations are being renewed. People want to know what is happening in the world with other members of the human race and how they can be involved in the total liberation of the total humanity. People are searching for better ways than just materialistic satisfactions and they want to be motivated for something bigger than just everyday mere existence.

Before Vern Tryon left as a two-year term missionary pilot in Nigeria, he stated:

I just wanted to do something more in touch with the basic needs of the world, rather than working at a highly complex and refined job such as traffic control. ⁸

People will respond if they are given the opportunity to do so; if they are made aware of a human need and given a chance to contribute towards the need. In the write-in remarks on the questionnaire, human needs were the highest motivating factor. (Appendix C, page 108)

⁷Oliver Powell, Stewardship Facts (New York: National Council of the Churches of Christ in the U.S.A., 1962), p. 39.

⁸Claremont [California] Courier, (January 9, 1974).

The United Methodist Women give their members ample opportunity to respond to mission outreach and their organization gives generously year after year.

Missionary Salary Supporting Churches give their members the opportunity to respond to the annual support of missionaries in various fields of service and they readily give their voluntary support. Top Benevolence giving churches obviously give their members the opportunity to respond and they do.

In a book review by Robert C. Gentry on The Art of Fund Raising, he states:

...the author defines the art of fund raising as raising money by asking for it, preferably face to face, from the smallest number of people in the shortest period of time, at the least expense.⁹

Mr. Gentry quotes the author, Irving R. Warner in his 1975 Harper and Row book:

(His) understanding of a sacrificial gift is: think of the largest gift you can possibly make, then if it won't force you to make any changes in your budget it isn't enough.¹⁰

Churches that give more to mission outreach appear to do better in all areas. Of the 54 conference churches giving missionary salary support in 1976, 53 paid World Service and all conference apportionments in full. In addition to conference apportionments and missionary salary support, 6 churches gave from \$10,000 to \$21,000 to local conference and world mission projects; while 27 churches gave from \$2,000 to \$6,000; and 19 churches gave from \$500 to \$1999 above their apportionments

⁹ The Texas Methodist (Dalls, Texas, October 1977).

¹⁰ Dale K. Smith, "Evaluation of 54 Churches Giving Missionary Salary Support", (Mimeographed), 1976.

and missionary salary support. ¹¹ The average annual income of pastors of these churches is also the highest. (Appendix C, page 101)

The missionary salary supporting churches vary in size with 15 under 500 members, 19 from 500 to 999 members and 20 over 1000 members. Forty-one of the churches are paying on mortgages ranging from \$15,000 to \$725,000. ¹²

While at a national stewardship meeting in Miami Beach, Florida in January, 1978, a speaker quoted Constant Jacquet, Jr., editor of the Yearbook of American and Canadian Churches, as saying that a "key factor in church growth seems to be aggressive missionary activity."

The replies to the questionnaire, personal interviews, research and reading all indicate that people will respond to mission outreach if they are given the opportunity to do so; if they are made aware of a human need and given a chance to contribute towards that need.

CONCLUSION: THE PASTOR IS ONE OF THE KEYS FOR MOTIVATION WITHIN THE LOCAL CHURCH.

Prior to this project I would have said the pastor is "the" key to motivation. He or she is very strong, but do not overlook other high motivators for the local church such as missionary speakers, local mission programs (possibly arranged by the Commission on Missions), United Methodist Women and the District Superintendent. Consider these statistics. (Appendix B, page 96) When asked, "Who or what has motivated you to give beyond your local church pledge?" respondents replied:

¹¹ Ibid.

¹² Ibid.

Missionary Speaker	44.4%
Local Church Programs	38.8%
United Methodist Women	38.4%
Pastor	36.7%
(The remainder of the responses to 20 additional areas were lower than 30%.)	

It would appear that if we wanted to motivate people in mission outreach, we could well be involved in:

- 1) Using missionary speakers at church and in group meetings
- 2) Having local church programs in the area of mission outreach
- 3) Encouraging women to become members of the United Methodist Women
- 4) Supporting pastor in his or her role as "mission motivator"

C. Dean Freudenberger, former missionary to Africa and presently Associate Professor of International Development Studies and Missions at the School of Theology at Claremont, said in a conversation with me on the subject of mission outreach:

The local pastor is the key. He or she prepares the way for the missionary. But if the pastor is not involved, the local missionary contact person and the United Methodist Women will lead.

Let us continue to study the results of the survey as it involves the local pastor and other key motivators. It appears that top Benevolence pastors are very modest as only 3 out of 44 (6.8%) indicated pastors "had motivated them to give..." Pastors of missionary salary supporting churches seemingly were also quite modest as only 16 out of 54 (29.6%) checked themselves. (Appendix B, page 96) If these pastors had not been so modest, they would be second only to Missionary Speakers in terms of their motivating power! (As a pastor, I write a bit facetiously.)

Seriously, all pastors in the survey averaged only 29.5% in checking themselves, while the laity rated pastors at 42.8%, which placed them at 36.7%, or in fourth place. (Appendix B, page 96)

United Methodist Women at the School of	
Christian Mission rated pastors 3rd at -	74.1%
Top Benevolence giving church laity	
rated pastors 1st at -	56.9%
"Mission Possible" laity at San Diego	
rated pastors 5th at -	24.8%
Average rating of pastor by laity	42.8%

If the pastor is one of the keys for motivation in the local church, let us consider the other keys as evaluated by 6 groups.

(Appendix B, pages 96-97)

MISSION POSSIBLE	TOP BENEVOLENCE GIVING CHURCHES
43.7% U.M.W.	41.1% Local Programs
38.8% Missionary Speakers	38.9% Missionary Speakers
37.4% Local Programs	33.7% Pastor
MISSION SALARY	U.M.W. SCHOOL OF CHRISTIAN
SUPPORTING CHURCHES	MISSION
51.9% Missionary Speakers	87.7% U.M.W.
29.1% Pastor	84.0% Missionary Speakers
20.4% Local Programs	74.1% Pastor and Local Programs
ETHNIC	
CHURCHES	CHURCHES UNDER 200
40.9% Pastor	44.9% District Superintendent
27.3% District Superintendent	40.8% Pastor
27.3% Local Programs	40.8% Local Programs

The United Methodist Women, which was third in the total group, is first on the list of both Mission Possible and the United Methodist Women School of Christian Mission. '

Missionary Speakers, which was the highest over all area, is first or second on all lists except Ethnic Churches and Churches Under 200.

District Superintendent is first or second on both Churches Under 200 and Ethnic Churches which indicates this position is especially helpful to these churches.

Local Church Programs, which was second in the total group, is found on all lists here.

The local pastor shares the key to motivation in the church with some other helpful persons.

CONCLUSION: PERSONAL FAITH IN GOD IS A STRONG MOTIVATION IN GIVING FOR MISSION OUTREACH.

I am motivated by the love of Christ in my life and feel that God expects me to respond to human need whenever and wherever I find it.

This write-in remark by the pastor of a top Benevolence giving church is one of many which expresses the spiritual dimension of faith found in questionnaire replies. Without a doubt, personal faith in God is one of the strongest motivations in giving for mission outreach.

... methods, however sound, do not motivate people to give. That is the work of the Spirit through the Word in proclamation, teaching, dialogue and deed.¹³

It is important how we go about giving people an opportunity to respond to the call of mission outreach through Jesus Christ, but the basic motivation comes from a person's personal faith-experience. Consequently, as pastors and mission leaders we would do well to concentrate more on the faith-experience of the person than his or her ability to give.

There is no higher motive for Christian giving than to remember the grace of God in Jesus Christ.¹⁴

A person who has not really experienced Christ in his or her life may respond in a limited way to human need, but will not be consistent in on-going mission outreach support. As one layperson expressed it from

¹³ Wallace E. Fisher, A New Climate for Stewardship (Nashville: Abingdon Press, 1976), p. 115.

¹⁴ Luther P. Powell, Money and the Church (New York: Association Press, 1962), p. 200.

a top Benevolence giving church:

A sense of "response-ability" to Christ's calling us to "feed the poor", "heal the sick", "make Disciples" and the desire to do God's will as guided by the Holy Spirit motivates us to give of ourselves and possessions.

Another layperson, a woman from the United Methodist Women School of Christian Mission wrote in response to what motivated her:

Feeling God's presence in my life and my desire to share his blessings.

In response to the question, "What do you feel motivates you to give beyond your local church pledge?" there were many replies from church members and pastors. I compiled a list from their remarks and was surprised to see so many persons include "faith in God", "Jesus Christ", "the Holy Spirit", "personal commitment to Christ", "Biblical belief" and other such "spiritual" terms. I had not included spiritual motivation in the questionnaire, partly because I assumed it and partly because I did not want people to feel they should check this just because it was a "religious" questionnaire. It was a pleasant revelation to see so many express their faith-motivation through their write-in remarks.

The new list of top motivations compiled from the remarks gave a refreshingly new dimension to the survey. (Appendix C, page 108)

MOTIVATION REMARKS	TOTAL RESPONDENTS	LAYPERSONS	PASTORS
Human needs	62.6%	64.7%	57.9%
Faith in God, Christ	57.2%	51.5%	69.7%
Gratitude to God	32.5%	37.7%	21.1%
Church, Conference Needs	32.1%	37.7%	19.7%
Personal Involvement	26.7%	27.5%	25.0%
Desire to Share	25.1%	32.3%	9.2%

We have no right immediately to expect radical changes in the economic systems of the modern world... But did not Christianity, by the mere strength of its faith, break the opposition of the Roman Empire in spite of its seemingly unlimited resources? Faith is capable of

restoring man's (woman's) freedom again, because thereby we are made the agents of Christ's redemptive power which triumphs over all the forces of the universe. ¹⁵

NEXT STEPS IN RESEARCH ON MOTIVATION IN MISSION OUTREACH

The research and conclusions in this project have raised additional areas to be evaluated.

1) The apportionments method of the Pacific and Southwest Annual Conference is an area of concern, especially as it relates to membership figures. It would be helpful to evaluate the apportionment process from the conference formula point of view and examine the churches that have removed large numbers of members by charge conference action.

2) The United Methodist Women give a large amount of money for mission outreach. This paper touches only the surface of their motivation and dedication. A further evaluation of this organization's pattern of giving and methods of motivation could prove to be very beneficial for the entire church.

3) Personal faith has been the hidden factor in motivation for mission outreach in this research project. This needs to be further evaluated as to how faith relates to human needs, which was a high factor in motivation in the questionnaire response. A comparison of faith-experience and financial giving appears very high and could be further researched. This needs to be a two-fold approach for pastors and laypersons, as pastors rated faith higher and laypersons rated human needs higher.

¹⁵ Otto A. Piper, Christian Meaning of Money (Englewood Cliffs: Prentice-Hall), pp. 115-116.

4) Following is an outline which could be shared with local church leaders to enable them to further evaluate motivation in mission outreach based on the background and basic conclusions of this paper.

Share the background and problems of motivation in mission outreach.

- I. People give because they are made aware of human need and are given the opportunity to respond effectively to that need.
- II. The pastor is one of the keys to motivation within the local church.
- III. Personal faith is a prerequisite for motivation in generous giving.

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on
MOTIVATION IN MISSION OUTREACH

A Research Project
of the
Pacific and Southwest Conference
(Southern California-Arizona)
of the United Methodist Church

Conducted by Dale K. Smith

We want to know how you personally are motivated to give beyond your local church budget and conference apportionments. Please check as many as apply and return to the director or mail to Rev. Dale K. Smith, Crescenta Valley United Methodist Church, 2720 Montrose Ave., Montrose, CA. 91020. This can greatly help the cause of mission outreach in our churches.

I. PERSONAL STATISTICS: PLEASE CHECK AS MANY AS APPLY TO YOU:

1. (1)Layperson___, (2)Pastor___, (3)Active Missionary___,
(4)Former Missionary___, (5)Church Staff___, (6)UMW___,
(7)UMYF___, (8)UMM___, (9)Global Ministries Chairperson___,
(11)Other_____ (specify)
2. Male___, Female___; Age: Teens___, 20-35___, 36-50___,
51-65___, 66+___.
3. Caucasian American___, Afro-American___, Hispanic American___,
Asian American___, Native American___, Other_____
4. INCOME: Under \$5,000___, \$5-10,000___, \$10-15,000___,
\$15-25,000___, Over \$25,000___.
5. YOUR CHURCH MEMBERSHIP: Under 100___, 101-300___, 301-500___,
501-800___, 801-1000___, Over 1000___, Do not know___.

II. CHURCH GIVING:

6. CHECK WHERE YOUR CHURCH GIVES: (1)World Advance Special
Projects___, (2)U.S. Advance Special Projects___, (3)Missionary
Salary Support___, (4)UMCOR___, (5)Conference Local Projects___,
(6)Non-Conference Local Projects___, (7)Other_____,
_____ (8)Do not know___.

7. CHECK THE WAYS IN WHICH YOUR CHURCH SPONSORS THE ABOVE CAUSES THROUGH THEIR GIVING: (1)Church budget____, (2)Separate Missions Pledge____, (3)Faith-Promise Pledge____, (4)Special Offerings on Thanksgiving, Christmas, Easter____, (5)Special Offerings at other times____, (6)Special Offering Envelopes in Annual Boxes____, (7)Individual Gifts____, (8)Personal Contacts____, (9)Foundation Money____, (10)Memorials____, (11)Class Projects____, (12)Youth Projects____, (13)Church-wide Projects____, (14)Other____
____ (15)Do not know____.
8. CHECK IF YOUR CHURCH KEEPS IN PERSONAL CONTACT WITH:
(1)Missionary____, (2)Mission Project____, (3)Other____
____ (4)Do not know____.

III. PERSONAL GIVING:

9. CHECK YOUR PRESENT WEEKLY PLEDGE: To local church: \$1-3____, \$4-5____, \$6-10____, \$11-15____, \$16-24____, \$25-30____, \$31-35____, \$36-40____, \$41-45____, \$46-50____, \$51-60____, \$61-70____, \$71-75____, Over \$75 weekly____.
10. CHECK APPROXIMATE PERCENTAGE OF YOUR TOTAL PERSONAL GIVING BEYOND YOUR LOCAL CHURCH BUDGET PLEDGE: 5%____, 10%____, 15%____, 20%____, 30%____, 40%____, 50%____, 60%____, 70%____, 80%____, 90%____, 100%____.
11. CHECK EACH CATEGORY TO WHICH YOU GIVE BEYOND LOCAL CHURCH PLEDGE:
(1)UMCOR____, (2)UMW Pledge____, (3)Youth Service Fund____, (4)UM Student Day____, (5)Human Relations____, (6)World Communion____, (7)One Great Hour of Sharing____, (8)Missionary Salary Support____, (9)World Advance Special Project____, (10)U.S. Advance Special Project____, (11)Local Community Project____, (12)MEPCO____, (13)MUM____, (14)VUM____, (15)TMM____, (16)METRO____, (17)Quechan Farm Project____, (18)H.E.L.P. Projects____, (19)Wesley Foundation____, (20)Hawaii Projects____, (21)School of Theology____, (22)All Nations____, (23)Toberman____, (24)Plaza____, (25)Conference Second Mile Specials____, (26)Others____(specify)

IV. MOTIVATION:

12. CHECK WHO OR WHAT HAS MOTIVATED YOU TO GIVE BEYOND YOUR LOCAL CHURCH PLEDGE: (1)Family____, (2)Layperson in church____, (3)National or Conference Leader____, (4)Pastor____, (5)District Superintendent____, (6)Bishop____, (7)UMW____, (9)UMYF____, (10)Secular Media____, (11)Conference____, (12)School____, (13)Films____, (14)Poster____, (15)Missionary Speaker____, (16)Local Global Ministries____, (17)District Missions Emphasis____, (18)Mission Possible____, (19)Local Church Programs____, (20)Conference Missions Emphasis____, (21)Literature____, (22)World Outlook____, (23)Response____, (24)Circuit West____, (25)Interpreter____, (26)Other_____
13. WHAT DO YOU THINK MOTIVATES INDIVIDUALS AND CHURCHES TO GIVE BEYOND LOCAL BUDGETS AND CONFERENCE APPORTIONMENTS?
(Write a brief statement if you wish)
14. WHAT DO YOU FEEL MOTIVATES YOU TO GIVE BEYOND LOCAL CHURCH PLEDGE? (Write a brief statement if you wish)
15. DOES THIS QUESTIONNAIRE BRING SOME MISSION OUTREACH AREAS TO YOUR ATTENTION THAT YOU WERE NOT AWARE OF? Yes____ No____
16. HOW WOULD YOU IMPROVE THIS QUESTIONNAIRE IN ORDER TO OBTAIN MORE INFORMATION ON "MOTIVATION IN MISSION OUTREACH?"

THANK YOU FOR YOUR COOPERATION

APPENDIX B: RESULTS OF QUESTIONNAIRE ON "MOTIVATION IN MISSION OUTREACH"
A Research Project of the Pacific and Southwest Conference of the United Methodist Church conducted by
Dale K. Smith, chairperson, Conference Committee on Stewardship

(931 questionnaires were distributed across the conference. The following 8 groups represent 531 respondents.)

RESPONDENTS	TOTAL RESPONSE 1977 (531)	MISSION POSSIBLE 1976 (206)	TOP BENEVOLENCE GIVING CHURCHES 1976 (95)	MISSION. SALARY SUPPORT CHURCHES 1976 (54)	UMW SCHOOL OF CHRISTIAN MISS. 1977 (81)	ETHNIC CHURCHES 1977 (22)	CHURCHES UNDER 200 1977 (49)	CLAREMONT STUDENTS 1976 (13)	RETIRED MISSION. 1976 (11)
PERSONS INVOLVED IN QUESTIONNAIRES									
Layperson	337=63.5%	95.6%	53.7%	.0%	97.5%	.0%	2.0%	53.8%	18.2%
Pastor	193=36.3	3.9	46.3	100.0	2.5	100.0	98.0	46.2	81.8
United Methodist Women	228=42.9	64.6	14.7	.0	91.4	.0	2.0	7.7	45.5
Male	249=46.9	19.4	74.7	100.0	2.5	100.0	95.9	69.2	36.4
Female	278=52.4	78.6	25.3	.0	97.5	.0	4.1	30.8	63.6
AGE									
Teens	3= .6 %	1.0%	.0%	.0%	1.2%	.0%	.0%	.0%	.0%
20-35	90=16.9	14.6	7.4	7.4	19.8	13.6	36.7	92.3	.0
36-50	169=31.8	24.3	36.8	46.3	38.3	50.0	32.7	7.7	.0
51-65	199=37.5	41.3	48.4	40.7	25.9	36.4	28.6	.0	27.3
66+	62=11.7	18.9	6.3	5.6	6.2	.0	2.0	.0	72.7
RACE									
Caucasian American	475=89.5%	89.3%	97.9%	100.0%	87.7%	.0%	100.0%	100.0%	100.0%
Afro American	14= 2.6	3.4	1.1	.0	4.9	9.1	.0	.0	.0
Hispanic American	15= 2.8	3.9	.0	.0	2.5	22.7	.0	.0	.0
Asian American	22= 4.1	1.5	1.1	.0	4.9	63.6	.0	.0	.0
Native American	5= .9	1.9	.0	.0	.0	4.5	.0	.0	.0
INCOME									
			Pastor Laity						
			46.3%	53.7%					
Under \$5,000	37= 7.0%	8.3%	.0%	.0%	4.9%	.0%	.0%	84.6%	27.3%
\$5-\$10,000	112=21.1	26.2	2.1	.0	27.2	27.3	30.6	15.4	72.7
\$10-\$15,000	171=32.2	26.7	21.3	48.1	28.4	68.2	61.2	.0	.0
\$15-\$25,000	147=27.7	24.3	21.3	51.9	25.9	4.5	8.2	.0	.0
over \$25,000	55=10.4	13.1	1.1	.0	13.6	.0	.0	.0	.0
			1NoAns 5NoAns						

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RESPONDENTS	TOTAL RESPONSE 1977 (531)	MISSION POSSIBLE 1976 (206)	TOP BENEVOLENCE GIVING CHURCHES 1976 (95)	MISSION. SALARY SUPPORT CHURCHES 1976 (54)	UMW SCHOOL OF CHRISTIAN MISS. 1977 (81)	ETHNIC CHURCHES 1977 (22)	CHURCHES UNDER 200 1977 (49)	CLAREMONT STUDENTS 1976 (13)	RETIRED MISSION. 1976 (11)
CHURCH MEMBERSHIP									
Under 100	38= 7.2%	6.3%	1.1%	3.7%	3.7%	31.8%	20.4%	15.4%	.0%
100-300	135=25.4	23.3	13.7	7.4	23.5	40.9	79.6	7.7	18.2
300-500	114=21.5	14.6	24.2	16.7	14.8	13.6	.0	15.4	.0
500-800	104=19.6	23.8	18.9	29.6	25.9	9.1	.0	15.4	54.5
800-1000	52= 9.8	11.2	14.7	5.6	11.1	.0	.0	23.1	.0
Over 1000	109=20.5	22.3	22.1	37.0	21.0	4.5	.0	7.7	27.3

AREAS WHERE YOUR CHURCH GIVES

Non-Conference Local Projects	408=76.8%	46.6%	78.9%	75.9%	51.9%	81.8%	59.2%	46.2%	9.1%
U.M.C.O.R.	391=73.6	64.1	84.2	96.3	76.5	68.2	75.5	53.8	54.5
World Advance Special Projects	381=71.8	60.7	81.1	100.0	72.8	86.4	65.3	53.8	72.7
Conference Local Projects	379=71.4	69.4	81.1	79.6	80.2	77.3	40.8	53.8	63.6
U.S. Advance Special Projects	287=54.0	45.1	68.4	77.8	50.6	36.4	59.2	46.2	27.3
Missionary Salary Support	254=47.8	44.2	58.9	100.0	46.9	18.2	10.2	23.1	27.3

WAYS YOUR CHURCH SPONSORS THE ABOVE CAUSES THROUGH ITS GIVING

Church Budget	429=80.8%	84.0%	90.5%	29.6%	100.0%	81.8%	81.6%	61.5%	63.6%
Special Offerings: Thanksgiving Christmas Easter	401=75.5	82.0	76.8	29.6	96.3	68.2	73.5	76.9	36.4
Special Offerings: Other Times	332=62.5	63.6	72.6	13.0	75.3	81.8	79.6	30.8	27.3

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WAYS YOUR CHURCH SPONSORS THE ABOVE CAUSES THROUGH IT'S GIVING (continued)									
Individual Gifts	286=53.9%	57.8%	65.3%	18.5%	66.7%	45.5%	44.9%	38.5%	36.4%
Church Wide Projects	234=44.1	48.1	48.4	16.7	58.0	50.0	38.8	23.1	.0
Youth Projects	172=32.4	33.0	40.0	7.4	40.7	18.2	40.8	38.5	.0
Memorials	163=30.7	37.4	31.6	9.3	44.4	9.1	22.4	15.4	.0
Separate Mission Pledge	161=30.3	38.3	22.1	16.7	39.5	18.2	18.4	38.5	18.2
Class Projects	136=25.6%	28.2%	38.9%	9.3%	29.6%	18.2%	14.3%	7.7%	.0%
Special Offering Envelopes in Annual Boxes	110=20.7	24.8	25.3	9.3	28.4	9.1	4.1	23.1	.0
Personal Contacts	89=16.8	15.5	16.8	18.5	17.3	13.6	20.4	15.4	18.2
Faith- Promise Pledge	50= 9.4	8.3	11.6	9.3	8.6	9.1	16.3	.0	.0
Foundation Money	21= 4.0	6.3	2.1	.0	6.2	.0	.0	7.7	.0

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YOUR CHURCH KEEPS IN PERSONAL CONTACT

Missionary	268=50.5%	46.6%	67.4%	100.0%	54.3%	18.2%	2.0%	23.1%	18.2%
Mission Project	251=47.3	44.2	49.5	75.9	50.6	27.3	32.7	30.8	45.5

PERSONAL WEEKLY PLEDGE

Pastor Laity
(44) (51)

\$1-3	32= 6.0%	8.7%	.0%	.0%	8.6%	.0%	.0%	53.8	.0%
\$4-5	40= 7.5	11.7	.0	1.1	11.1	9.1	.0	23.1	9.1
\$6-10	97=18.3	28.2	.0	1.1	30.9	18.2	4.1	7.7	54.5
\$11-15	90=16.9	19.9	6.3	5.3	22.2	4.5	18.4	.0	36.4
\$16-24	94=17.7	14.1	9.5	6.3	13.6	40.9	36.7	.0	.0
\$25-30	66=12.4	6.8	12.6	6.3	4.9	22.7	18.4	7.7	.0
\$31-35	44= 8.3	2.4	13.7	3.2	1.2	4.5	6.1	.0	.0
\$36-40	10= 1.9%	1.9%	.0%	.0%	2.5%	.0%	6.1%	.0%	.0%
\$41-45	15= 2.8	1.9	.0	5.3	2.5	.0	8.2	.0	.0
\$46-50	5= .9	.5	.0	3.2	.0	.0	2.0	.0	.0
\$51-60	10= 1.9	1.9	1.1	3.2	1.2	.0	.0	.0	.0
\$61-70	4= .8	.0	.0	4.2	.0	.0	.0	.0	.0
\$71-75	3= .6	2.1	.0	1.1	.0	.0	.0	.0	.0
Over \$75	8= 1.5	1.5	1.1	4.2	1.2	.0	.0	.0	.0

2NoAns 9NoAns

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AREAS YOU GIVE TO BEYOND YOUR LOCAL PLEDGE									
One Great Hour of Sharing World Communion	378=71.2%	68.4%	75.8%	81.5%	85.2%	72.7%	61.2%	23.1%	45.5
United Methodist Women Pledge	322=60.6	58.7	60.0	57.4	70.4	77.3	65.3	30.8	36.4
U.M.C.O.R.	319=60.1	69.9	44.2	44.4	91.4	13.6	40.8	7.7	54.5
Local Community Project	294=55.4	48.1	61.1	96.3	54.3	50.0	46.9	38.5	27.3
United Methodist Student Day	260=49.0	44.7	50.5	75.9	53.1	50.0	46.9	15.4	9.1
Human Relations	198=37.3%	35.9%	37.9%	31.5%	42.0%	63.6%	44.9%	15.4%	.0%
World Advance Special Project	193=36.3	35.0	33.7	35.2	40.7	63.6	40.8	23.1	9.1
Missionary Salary Support	185=34.8	25.7	32.6	100.0	29.6	40.9	20.4	7.7	36.4
School of Theology	148=27.9	21.8	20.0	100.0	25.9	22.7	4.1	.0	18.2
U.S. Advance Special Project	129=24.3	23.3	29.5	25.9	25.9	27.3	18.4	7.7	36.4
	123=23.2	15.0	24.2	77.8	17.3	27.3	14.3	7.7	.0

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AREAS YOU GIVE TO BEYOND YOUR LOCAL PLEDGE (continued)

Conference 2nd Mile Special	92=17.3%	15.5%	7.4%	22.2%	17.3%	27.3%	22.4%	.0%	.0%
Quechan Farm Project	77=14.5	15.0	18.9	18.5	17.3	.0	8.2	.0	.0
All Nations	73=13.7	18.4	10.5	11.1	19.8	4.5	4.1	.0	.0
Wesley Foundation	66=12.4	7.3	13.7	33.3	8.6	13.6	20.4	.0	.0
Youth Service Fund	62=11.7%	9.7%	10.5%	11.1%	11.1%	36.4%	18.4%	7.7%	.0%
Toberman Plaza Center	45= 8.5	13.1	8.4	5.6	6.2	.0	4.1	.0	.0
Hawaii Projects	30= 5.6	8.3	1.1	3.7	9.9	4.5	2.0	.0	9.1
	19= 3.6	1.0	3.2	7.4	1.2	22.7	6.1	.0	9.1

WHO OR WHAT HAS MOTIVATED YOU TO GIVE BEYOND YOUR LOCAL CHURCH PLEDGE

	Pastor (44)	Laity (151)
Missionary Speaker	236=44.4%	38.8%
Local Church Programs	206=38.8	37.4
United Methodist Women	204=38.4	43.7
Pastor	195=36.7	24.8
Family	159=29.9	19.9
Literature	139=26.2	22.3
Films	112=21.1	18.4

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WHO OR WHAT HAS MOTIVATED YOU TO GIVE BEYOND YOUR LOCAL CHURCH PLEDGE (continued)									
			Pastor	Laity					
			(44)	(51)					
Layperson	109=20.5%	14.6%	2.3%	19.6%	3.7%		58.0%		
District Mission Emphasis	107=20.2	19.4	13.6	17.6	13.0		43.2		
Local Missions	104=19.6	14.1	9.1	9.8	14.8		65.4	7.7	.0
Mission Possible	101=19.0	31.6	11.4	13.7	16.7		14.8	.0	.0
Conference	98=18.5	12.6	25.0	9.8	13.0		43.2	.0	.0
Conference Mission Emphasis	96=18.1%	15.5%	18.2%	13.7%	11.1%		40.7%	.0%	18.2%
Response	96=18.1	24.3	2.3	9.8	1.9		38.3	.0	18.2
Circuit West	87=16.4	16.5	6.8	23.5	5.6		23.5	.0	27.3
World Outlook	84=15.8	21.8	6.8	11.8	3.7		21.0	.0	9.1
National and Conference Leaders	84=15.8	14.1	18.2	17.6	9.3		30.9	.0	18.2
U.M.Y.F.	65=12.2%	6.3%	2.3%	11.8%	5.6%		40.7%	.0%	.0%
Superintendent	64=12.1	5.3	6.8	7.8	13.0		17.3	.0	.0
Secular Media	61=11.5	10.7	4.5	11.8	5.6		24.7	38.5	11.5
Bishop	59=11.1	12.6	4.5	7.8	11.1		16.0	.0	.0
Interpreter	56=10.5	12.6	4.5	13.7	3.7		12.3	.0	9.1
Posters	55=10.4	6.8	4.5	9.8	1.9		34.6	.0	.0
School	55=10.4	8.7	9.1	11.8	5.6		17.3	30.8	.0

APPENDIX C
OBSERVATIONS ON RESULTS OF QUESTIONNAIRE ON
"MOTIVATION IN MISSION OUTREACH"
A Research Project of the Pacific and Southwest Conference
of the United Methodist Church
Conducted by Dale K. Smith, chairperson
Conference Committee on Stewardship

There were 931 questionnaires distributed across the Pacific and Southwest Conference to 8 different groups, to which 531 persons responded. The persons represent a good cross section of churches and individuals within the Pacific and Southwest Conference of the United Methodist Church.

I. PERSONAL STATISTICS:

A. Groups:

Out of 531 persons who responded:

- 38.8% or 206 persons responded at "Mission Possible" in 1976. The week-end was sponsored by the United Methodist Women of the conference and the Board of Global Ministries.
- 17.9% or 95 persons responded from the top Benevolence Giving Churches in the conference in 1976. These churches paid all World Service and Conference Benevolences in full, paid all Conference askings in full, gave over \$1,000 in Advance Specials, gave over \$1,000 for local benevolences.
- 10.2% or 54 pastors responded from churches giving missionary salary support for 1976.
- 15.3% or 81 persons responded at the United Methodist Women School of Christian Mission in 1977.
- 4.1% or 22 pastors responded from conference ethnic churches in 1977. There were 2 Afro American, 5 Hispanic American, 14 Asian American and 1 Native American.
- 9.2% or 49 pastors responded from Caucasian American Churches with fewer than 200 members in 1977.
- 2.4% or 13 students responded from the School of Theology at Claremont in 1976.
- 2.1% or 11 retired missionaries responded in 1976.

B. Persons and Sex:

Out of 531 persons who responded:

63.5% or 337 were laypersons.
 36.3 or 193 were pastors.
 42.9 or 228 were members of the United Methodist Women.
 46.9 or 249 were males.
 52.4 or 278 were females.

C. Age:

Out of 531 persons who responded:

.6% or 3 were teenagers.
 16.9 or 90 were 20-35 years of age.
 31.8 or 169 were 36-50 years of age.
 37.5 or 199 were 51-65 years of age.
 11.7 or 62 were over 66 years of age.

D. Race:

Out of 531 persons who responded:

89.5% or 475 were Caucasian American.
 2.6 or 14 were Afro American.
 2.8 or 15 were Hispanic American.
 4.1 or 22 were Asian American.
 .9 or 5 were Native American.

E. Income:

Out of 522 persons who responded (9 did not list income):

7.0% or 37 had incomes of under \$5,000 a year.
 (14 pastors, 23 laity)
 21.1 or 112 had incomes of \$5,000 to \$10,000 a year.
 (33 pastors, 79 laity)
 32.2 or 171 had incomes of \$10,000 to \$15,000 a year.
 (91 pastors, 80 laity)
 27.7 or 147 had incomes of \$15,000 to \$25,000 a year.
 (53 pastors, 94 laity)
 10.4 or 55 had incomes of over \$25,000 a year.
 (1 pastor, 54 laity)

F. Size of Churches:

Out of 531 persons who responded:

7.2 % or 38 were members of churches of 100 persons or less.
 25.4 or 135 were members of churches of 101 to 300 persons.
 21.5 or 114 were members of churches of 301 to 500 persons.
 19.6 or 104 were members of churches of 501 to 800 persons.
 9.8 or 52 were members of churches of 801 to 1000 persons.
 20.5 or 109 were members of churches of over 1000 persons.

II. CHURCH GIVING:

- A. Persons checked where their churches gave. Out of a possible 531 respondents 6 areas are given in the order of importance placed on them:

76.8% or 408 churches give to non-conference local projects.
 73.6 or 391 churches give to United Methodist Committee on Relief
 71.8 or 381 churches give to World Advance Special Projects.
 71.4 or 379 churches give to local conference projects.
 54.0 or 287 churches give to U.S. Advance Special Projects.
 47.8 or 254 churches give to missionary salary support.
 (The figure in 1976 was 54, but missionary salary support persons were represented in all of the 8 groups responding.)

- B. Ways in which churches sponsor the above causes are given in order of importance placed on them: Out of a possible 531 respondents:

80.8% or 429 churches sponsor causes through church budget.
 75.5 or 401 churches sponsor causes through special offerings at Thanksgiving, Christmas and Easter.
 62.5 or 332 churches sponsor causes through special offerings at other times.
 53.9 or 286 churches sponsor causes through individual gifts.
 44.1 or 234 churches sponsor causes through church-wide projects.
 32.4 or 172 churches sponsor causes through youth projects.
 30.7 or 163 churches sponsor causes through memorials.
 30.3 or 161 churches sponsor causes through separate missions pledge.
 25.6 or 136 churches sponsor causes through class projects.
 20.7 or 110 churches sponsor causes through envelopes in annual boxes.
 16.8 or 89 churches sponsor causes through personal contacts.
 9.4 or 50 churches sponsor causes through Faith-Promise pledges
 4.0 or 21 churches sponsor causes through foundation money.

- C. Out of a possible 531 respondents, 268, or 50.5%, keep in personal contact with a missionary and 251, or 47.3%, keep in personal contact with one or more mission projects.

III. PERSONAL GIVING:

- A. Personal weekly pledges of pastors and laity are given. When compared with income of same persons, as taken from questionnaire we see the following: (Retired missionaries and students at Claremont are not included here, due to the small representation of the two groups.)

	AVERAGE ANNUAL INCOME	AVERAGE WEEKLY PLEDGE	AVERAGE PERCENTAGE GIVEN
332 Laity:	\$18,759	\$23.63	6.6%
168 Pastors:	\$16,300	\$26.11	8.3%

- B. A further evaluation of this shows the giving record of the eight groups in the survey, representing 524 persons who responded.

PASTORS:	AVERAGE ANNUAL INCOME	AVERAGE WEEKLY PLEDGE	AVERAGE PERCENTAGE GIVEN
54 pastors whose churches gave missionary support in 1976	\$20,185	\$30.24	7.8%
43 pastors whose churches were top Benevolence givers in 1976	\$19,651	\$29.20	7.7
49 pastors serving churches of under 200 members in 1977	\$14,285	\$23.83	8.7%
22 ethnic pastors responding in 1977	\$14,090	\$21.18	7.8%
11 retired missionaries 1976	\$ 8,636	\$11.36	6.8%
13 Claremont students 1976	\$ 5,769	\$ 6.33	5.7%

LAITY:	AVERAGE ANNUAL INCOME	AVERAGE WEEKLY PLEDGE	AVERAGE PERCENTAGE GIVEN
46 laity whose churches were top Benevolence givers in 1976	\$22,717	\$37.58	8.6%
(These laypersons were selected by pastors from high pledgers in local churches.)			
81 laity attending UMW School of Christian Mission in 1977 (including 2 pastors)	\$17,098	\$16.17	4.9%
205 laity attending "Mission Possible" in 1976 (including 8 pastors)	\$16,463	\$17.16	5.4%

All annual income and weekly pledges are based on highest point of scale. For instance: \$5,000 to \$10,000 income is figured at \$10,000; \$6.00 to \$10.00 pledge is figured at \$10.00. This increased all of the above figures slightly but the comparison is still the same for each group.

- C. Persons checked where they gave beyond their local church pledge. Out of 531 possible respondents to 19 possible areas, 5 areas received 49.0% or more positive responses:
- 71.2% or 378 persons checked One Great Hour of Sharing.
 - 60.6 or 322 persons checked World Communion.
 - 60.1 or 319 persons checked United Methodist Women Pledge. (42.9% of all respondents were members of United Methodist Women.)
 - 55.4 or 294 persons checked United Methodist Committee on Relief.
 - 49.0 or 260 persons checked Local Community Projects.

The other 14 areas checked in order of preference were:

37.3% or 198 persons checked United Methodist Student Day.
 36.3 or 193 persons checked Human Relations.
 34.8 or 185 persons checked World Advance Specials.
 27.9 or 148 persons checked Missionary Salary Support.
 24.3 or 129 persons checked School of Theology.
 23.2 or 123 persons checked U.S. Advance Special Projects.
 17.3 or 92 persons checked Conference Second Mile Specials.
 14.5 or 77 persons checked Quechan Farm Project.
 13.7 or 73 persons checked All Nations Foundation.
 12.4 or 66 persons checked Wesley Foundation.
 11.7 or 62 persons checked Youth Service Fund.
 8.5 or 45 persons checked Toberman Settlement House.
 5.6 or 30 persons checked Plaza Community Center.
 3.6 or 19 persons checked Hawaii Projects.

D. A further evaluation of the top ten checked by each of the eight groups shows the following:

Mission Possible (206 respondents)

69.9% or 144 United Methodist Women Pledge.
 68.4 or 141 One Great Hour of Sharing.
 58.7 or 121 World Communion.
 48.1 or 99 United Methodist Committee on Relief.
 44.7 or 92 Local Community Projects.
 35.9 or 74 United Methodist Student Day.
 35.0 or 72 Human Relations.
 25.7 or 53 World Advance Specials.
 23.3 or 48 School of Theology.
 21.8 or 45 Missionary Salary.

Top Benevolence Giving Churches (95 respondents: 41 pastors, 51 laity)

75.8% or 72 One Great Hour of Sharing.
 61.1 or 58 United Methodist Committee on Relief.
 60.0 or 57 World Communion.
 50.5 or 48 Local Community Projects.
 44.2 or 42 United Methodist Women Pledge.
 37.9 or 36 United Methodist Student Day.
 33.7 or 32 Human Relations.
 32.6 or 31 World Advance Specials.
 29.5 or 28 School of Theology.
 24.2 or 23 U.S. Advance Specials.

Missionary Salary Supporting Churches (54 respondents)

100.0%	or	54	Missionary Salary and World Advance Specials.
96.3	or	52	United Methodist Committee on Relief.
81.5	or	44	One Great Hour of Sharing.
77.8	or	42	U.S. Advance Specials.
75.9	or	41	Local Community Projects.
57.4	or	31	World Communion.
44.4	or	24	United Methodist Women Pledge.
35.2	or	19	Human Relations.
33.3	or	18	Wesley Foundation
31.5	or	17	United Methodist Student Day.

United Methodist Women School of Christian Mission (81 respondents)

91.4%	or	74	United Methodist Women Pledge.
85.2	or	69	One Great Hour of Sharing.
70.4	or	57	World Communion.
54.3	or	44	United Methodist Committee on Relief.
53.1	or	43	Local Community Projects.
42.0	or	34	United Methodist Student Day.
40.7	or	33	Human Relations.
29.6	or	24	World Advance Specials.
25.9	or	21	Missionary Salary.
19.8	or	16	All Nations Foundation.

Ethnic Churches (22 respondents)

77.3%	or	17	World Communion.
72.7	or	16	One Great Hour of Sharing.
63.6	or	14	United Methodist Student Day and Human Relations.
50.0	or	11	Local Community Projects.
40.9	or	9	World Advance Specials.
36.4	or	8	Youth Service Fund.
27.3	or	6	U.S. Advance Specials and School of Theology and Conference Second Mile Specials.
22.7	or	5	Missionary Salary and Hawaii Projects
13.6	or	3	Wesley Foundation and United Methodist Women Pledge.
4.5	or	1	Plaza Community Center and All Nations Foundation.

Churches Under 200 members (49 responding)

65.3% or 32 World Communion.
 61.2 or 30 One Great Hour of Sharing.
 46.9 or 23 Local Community Projects and United Methodist
 Committee on Relief.
 44.9 or 22 United Methodist Student Day.
 40.8 or 20 United Methodist Women Pledge and Human
 Relations.
 22.4 or 11 Conference Second Mile Specials.
 20.4 or 10 World Advance Specials and Wesley Foundation.
 18.4 or 9 School of Theology.
 14.3 or 7 U.S. Advance Specials.
 8.2 or 4 Quechan Farm Project.

Claremont Students (13 responding)

38.5% or 5 United Methodist Committee on Relief.
 30.8 or 4 World Communion.
 23.1 or 3 One Great Hour of Sharing.
 15.4 or 2 United Methodist Student Day and Local
 Community Projects.
 7.7 or 1 School of Theology.
 7.7 or 1 Youth Service Fund.
 7.7 or 1 World Advance Special Projects.
 7.7 or 1 U.S. Advance Special Projects.
 7.7 or 1 United Methodist Women Pledge.

Retired Missionaries (11 responding)

54.5% or 6 United Methodist Women Pledge.
 45.5 or 5 One Great Hour of Sharing.
 36.4 or 4 World Communion and World Advance Specials and
 the School of Theology.
 27.3 or 3 United Methodist Committee on Relief.
 18.2 or 2 Missionary Salary.
 9.1 or 1 Human Relations.
 9.1 or 1 Local Community Projects.
 9.1 or 1 Plaza Community.
 9.1 or 1 Hawaii Projects.

IV. MOTIVATION:

- A. Persons checked who or what motivated them to give beyond their local church pledge. Out of 531 possible respondents to 24 possible areas, 4 areas received 36.7% or more positive responses:

44.4% or 236 checked Missionary Speakers.
 38.8 or 206 checked Local Church Programs.
 38.4 or 204 checked United Methodist Women. (42.9% of all respondents were members of United Methodist Women.)
 36.7 or 195 checked Pastor. (It is interesting to note that only 3 out of 44 pastors of Top Benevolence giving churches checked Pastor. Otherwise Pastor would be second only to Missionary Speakers.)

The next eight areas in order of positive response were:

29.9% or 159 checked Family.
 26.2 or 139 checked Literature.
 21.1 or 112 Films.
 20.5 or 109 Layperson.
 20.2 or 107 District Missions Emphasis.
 19.6 or 104 Local Missions.
 19.0 or 101 "Mission Possible".
 18.5 or 98 Annual Conference.

The last twelve areas in order of positive responses were:

18.1% or 96 Conference Mission Emphasis and Response Magazine.
 16.4 or 87 Circuit West.
 15.8 or 84 National or Conference Leader and World Outlook.
 12.2 or 65 United Methodist youth Fellowship.
 12.1 or 64 District Superintendent. (rated higher by pastors than laity)
 11.5 or 61 Secular Media.
 11.1 or 59 Bishop (rated higher by pastors than laity)
 10.5 or 56 Interpreter.
 10.4 or 55 Posters and School.

- B. A further evaluation of the top six checked by each of the eight groups shows the following:

Mission Possible (206 respondents)

43.7% or 90 United Methodist Women.
 38.8 or 80 Missionary Speaker.
 37.4 or 77 Local Church Programs.
 31.6 or 65 Mission Possible.
 24.8 or 51 Pastor.
 24.3 or 50 Response.

Top Benevolence Giving Churches (95 respondents: 44 pastors, 51 laity)

41.1% or 39 Local Church Programs (14 pastors, 24 laity).
 38.9 or 37 Missionary Speakers (19 pastors, 18 laity).
 33.7 or 32 Pastor (3 pastors, 29 laity).
 30.5 or 29 Family (8 pastors, 1 laity).
 24.2 or 23 Literature (10 pastors, 13 laity).
 18.9 or 18 United Methodist Women (3 pastors, 15 laity).

Missionary Salary Supporting Churches (54 respondents)

51.9% or 28 Missionary Speaker.
 29.6 or 16 Pastor.
 20.4 or 11 Local Church Programs.
 16.7 or 9 Mission Possible.
 14.8 or 8 Local Missions.
 13.0 or 7 District Superintendent.

United Methodist Women School of Christian Mission (81 respondents)

87.7% or 71 United Methodist Women.
 84.0 or 68 Missionary Speaker.
 74.1 or 60 Pastor and Local Church Programs.
 65.4 or 53 Family and Local Missions.
 59.3 or 48 Films.
 58.0 or 47 Layperson and Literature.

Ethnic Churches (22 respondents)

40.9% or 9 Pastor.
 27.3 or 6 District Superintendent and Local Church Programs.
 22.7 or 5 Layperson and Interpreter.
 18.2 or 4 Family and Circuit West and Conference Mission Emphasis.
 13.6 or 3 Conference and World Outlook.
 9.1 or 2 Literature.

Churches Under 200 Members (49 responding)

44.9% or 22 District Superintendent.
 40.8 or 20 Pastor and Local Church Programs.
 36.7 or 18 Family and United Methodist Women.
 32.7 or 16 Missionary Speaker.
 24.5 or 12 Layperson.
 22.4 or 11 Conference.

Claremont Students (13 responding)

38.5% or 5 Secular Media.
 30.8 or 4 School and Literature and Pastor.
 15.4 or 2 Family and Missionary Speaker and Local Church Programs.
 7.7 or 1 Films and Local Missions.

Retired Missionaries (11 responding)

63.6% or 7 Family.
 36.4 or 4 Missionary Speaker.
 27.3 or 3 Pastor and Circuit West and Films.
 18.2 or 2 National, Conference Leaders and Literature and United Methodist Women and Conference Mission Emphasis and Response.
 9.1 or 1 Local Church Programs and District Mission Emphasis, World Outlook, Interpreter.

C. Persons wrote in responses to what they felt motivated them and their churches to give beyond their local church pledge. The answers are grouped in general categories.

	TOTAL (243 resp.)	LAYPERSONS (167 resp.)	PASTORS (76 resp.)
Human Needs	152=62.6%	108=64.7%	44=57.9%
Faith in God, Christ	139=57.2	86=51.5	53=69.7
Gratitude to God	79=32.5	63=37.7	16=21.1
Church, Conference Needs	78=32.1	63=37.7	15=19.7
Personal Involvement	65=26.7	54=32.3	7= 9.2
Desire to Share	61=25.1	46=27.5	19=25.0
Love for Others	35=14.4	20=12.0	15=19.7
Obligation to God	19= 7.8	16= 9.6	3= 3.9
Guilt Feelings	9= 3.7	7= 4.2	2= 2.6
Social Pressure	5= 2.1	4= 2.4	1= 1.3